

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIV.

JACKSON, MISS., DECEMBER 14, 1922

NEW SERIES
VOLUME XXIV, No. 4

Texas Baptists have gone to work in earnest at teaching and organizing the churches for putting on the budget system. The Tennessee Baptists authorized the putting in the field of a man for a similar work. The budget committee of our Convention recommended putting the "Budget Man" back on the job. Maybe all Southern Baptists will soon come to their senses and realize that the cause cannot be supported adequately and permanently any other way.

On September 1st the records at the Convention Board office showed that 570 churches owed more on the Campaign to that date than they had paid to that date. Among these are some of the largest churches in the state. This evidently indicates an unpardonable looseness in their methods of collecting the funds. All such churches should institute at once the weekly method. This is the only way that these pledges can be paid out during the remainnig two years.

Mississippi College has been recommended by the proper committee for membership in the Southern Association of Colleges now in session in New Orleans, and has been already admitted at this session. This means that the college has fulfilled the necessary conditions for standardization and our "reproach among men" has been removed. The work of the recent Convention in providing for an additional endowment has borne speedy fruit.

Don't fail to order from the Baptist Book Store, Jackson, some of the special "Pay Up" envelopes for putting on your special day in the interest of the Re-enforcement Campaign. The envelopes are 40 cents per hundred. They provide a space for indicating gift to Local Church Expenses and also a space for the 75 Million Campaign. Where the special envelopes have been used they have proven very helpful.

Churches in the Delta that think they cannot pay systematically on the Campaign should learn a lesson from the First Church, Greenwood, which is a Delta church. They make monthly remittances to the Board office, and as a result have paid to date \$42,623.76 and owe up to the end of this year only \$7,815.74.

The pastors and associational workers should never stop until a special day has been put on in every church in the interest of the Re-enforcement Campaign. Lay special emphasis on CASH. The people have the money and are willing to give it if the matter is put up to them properly.

A Baptist missionary to Burmah, Dr. S. F. Smith, wrote our national hymn, "My Country 'Tis of Thee." His son was a missionary also and now his granddaughter, Miss Anna H. Smith, is superintendent of a home for the children of missionaries in Newton Center, Msas.

The National Baptist Memorial to Religious Liberty in Washington, D. C., is now having the roof put on. It is time for a kataleptic performance by the Landmarkers.

The judge in charge of the court in Jackson last week in which a man was charged with murdering a prohibition officer is said to have severely reprimanded the jury for bringing in a compromise verdict. The judge thought there ought to be no difficulty in deciding the guilt in a case like this. If the board of supervisors are responsible for the kind of juries we have, then people will be asking what sort of men we have on the board of supervisors. It is more important to have men in our county offices who are themselves law abiding and do not lend any sort of countenance to the whiskey element, than it is to worry about who shall be Vice-President of the United States. As long as there is a whiskey soaked official the law will be difficult to enforce and the lives of officers who are faithful will be in danger.

Quite a number of the North Louisiana Baptists, who had been in attendance on the State Convention at Bogalusa, passed through Jackson Friday on their return. They report a really great meeting with 1,000 messengers present, though the convention was in one corner of the state. This is a plucky band of Baptists and have the most genuinely missionary territory of any state in hte South.

Paul spoke some plain words about people of whom he said, "Their god is their bely." This scripture comes to mind when we read that more money was spent for candy in the United States in 1920 than was spent for education. No wonder some people wear number 46 trousers and a number six hat.

A member at Mountain Creek, Rankin county, writes a letter expressing great appreciation of the work of Pastor Courtney. It is not possible to publish it all, but it is good to see the esteem in which he is held.

Alabama Baptists did for their female college at Tuscaloosa what Mississippi Baptists did for Blue Mountain and the Mississippi Woman's College, gave it \$10,000 a year for two years for current expenses.

The Religious Searchlight, published for one year by the Calvary Baptist church in New York, is now being continued under the name of "The Fundamentalist."

At the recent Alabama W. M. U. Convention the preachers wives had a "get together meeting". It goes without saying that they had an interesting time.

The Booster Builder is a church paper gotten out by Pastor McCall and his members at Lyon. It is what its name declares.

Prof. S. P. Pulliam, head of the department of Latin and Greek in Howard College, died the 25th of November.

The Baptist Press, owned by Mississippi Baptists, and operated in Jackson, made a good profit in November.

Pastor B. L. McKee had already nearly rounded up the subscription list of the Record before the editor reached Cleveland for the Sunday service, so that it was easy to preach to the people and the visit was a joy. The paper will go into every home, and the work which was already going well, will go better. A number of old friends and a larger number of new ones greeted us morning and night. We also had the privilege of going with the pastor to Skene for an afternoon appointment and in spite of very disagreeable weather, there was a fine group of people.

Pastor J. W. Mayfield has welcomed into First Church, McComb, an average of more than 21 each Sunday since February 1st. There are now above 1300 members. A new auditorium will be built to seat 1600 people, making the property worth \$100,000. Work will probably begin in January.

The Baptist Messenger of Oklahoma, says that a powerful spiritual atmosphere envelopes the First Church of Oklahoma City, of which Dr. S. J. Porter is pastor and that he is preaching a great gripping, saving gospel. He has recently declined a call to a church in Texas.

Pastor Geo. F. Austin says the Ellisville Church building is begun and they hope to get into it in the spring. The auditorium will be 84 by 40 feet; the basement the same and the Sunday School building 70 by 40, with every inch usable.

Calls are coming in for Red Cross patterns for their White Cross work. It is difficult to secure these patterns now; so make up garments by any good pattern that you may have, and they will be all right for the hospitals.

The Irish drink bill for the past year is said to have been over \$2,000,000. We seem to remember that they have been having trouble over there.

The Noxubee County Association was organized last week at Concord Church, with Judge F. M. Braun as moderator. These churches have been previously in the Columbus association.

If your subscription expires in December or January, let the renewal come in now that there may be no break. Don't put it off.

Itta Bena Baptists recently subscribed \$23,000 toward paying for their handsome new church building.

Don't forget your Christmas subscriptions for some friend when making up your list.

O. B. Souter of Pace, Miss., sent in four subscriptions this week.

Miss Lucy Stokes of Flora, Miss., sent in two subscriptions.

C. A. Leggett, of Collins, sent in two subscriptions.

SOME IMPRESSIONS OF OUR RECENT STATE CONVENTION

By Eldridge B. Hatcher

Dullness was not one of the marks of our Convention at Grenada. Electricity, fervor, ginger and dash got mingled together with other good ingredients in the Convention's proceedings, and the brethren who had been hoping to snatch occasional naps in the services were disappointed.

That Pastors' Conference on Tuesday afternoon revealed a cohort of virile country pastors. Fresh from the thick of battles they seemed to have come, and they spoke like men who would brook no defeat.

Mississippi Baptists make a favorable impression upon an out-of-the-state visitor. Their state denominational machinery appears to be well lubricated and such things as friction and jars rarely get a chance to disturb. Good fellowship is in the air and a new comer soon finds himself in a very friendly fraternal atmosphere.

The peak of the Convention seemed to have been reached in the action taken in regard to our colleges,—particularly in regard to Mississippi Baptist College. The decision to provide the college with \$250,000 to enable it to step into its high place among other great institutions was like the breaking of the light of a new day. Everybody seemed to think that we had climbed to a new hill-top and caught sight of yet loftier educational heights ahead.

One of the choicest outputs of the Convention, was the Centennial address by the honored editor of the Baptist Record, Dr. P. I. Lipsey. It showed skill (as well as painstaking) in its preparation, art in its structure, logic in its treatment, scripturalness in its groundwork, and grace in its delivery. It drew back the curtain on the Baptist triumphs of the century past and gathered therefrom materials for prophecies of bright times ahead for Mississippi Baptists.

The delegate who nominated Brother M. P. L. Love—good initials are those—for President of the Convention, must have had some inside information as to the fitness of things, for the general verdict seemed to be that our new President hit the target in fine fashion. Quiet, self contained, alert, courteous, fair, and resourceful, he kept his hand steady upon the wheel, guided the ship through the rocks and always headed for the scheduled harbor. At least that is the way it struck this scribbling dust.

In the whirr and rush of Convention matters I failed to ask Brother Farr, the irrepressible pastor of the Grenada church, how he and his church managed to handle such a large delegation in such deft and delightful manner. It was even bruited around that there were a number of Grenada homes with latch-strings waiting for lifting by Baptist delegates and waiting in vain. Brother Farr seems built for generalship and the procession usually starts whenever he blows his bugle. His new Sunday School annex had not quite completed its attire when the Convention knocked at its front door, but it stood not on ceremony, but put itself at the disposal of the meetings.

Fitting and beautiful was the Convention's deed of love in asking its honored ex-President, ex-Secretary of Missions, Dr. A. V. Rowe, to continue in his position as Secretary Emeritus of the Board at the same salary as last year. A noble veteran he is, with the invisible badges of service pinned multitudinously upon his breast, and with a high place for himself in the affections of his brethren.

What a stalwart address was that of Dr. R. B. Gunter, in which he sounded the note of advancement. Whatever wavering in the ranks there may have been beforehand—and I had not noticed any—I felt that his manifest horror at the thought of retrenchment or retreat, and his call for a definite going forward with our full denominational program, swung the ranks into a straight line and made us feel that the hill difficulty must be climbed to the top and over. What

a sober, stiff-jawed, kindly-eyed, sturdy, optimistic, courageous, modest and level headed leader he is, and with such invaluable colleagues at his side as Brethren N. T. Tull, D. M. Nelson, and J. E. Byrd, it appears to this scribe that Mississippi Baptists could well tighten their ranks and press solidly and enthusiastically ahead at every call for advance,—but mercy; why suggest such a thing. They are already doing it. Indeed such loyalty to their leaders seems to be one of the chronic characteristics of Mississippi Baptists.

THE "DEPARTMENTAL ENLISTMENT" PLAN

In the November 9th issue of the Record I called attention to the plan being followed in the Second Baptist Church, Jackson, for the fall campaign, namely, that of using October as Enlistment Month, with Sunday, October 29th, as "Pay Up Day"; and November as Re-enforcement Month, with Sunday, November 26th, as "Sign Up Day."

I stated before that the October part of the program was highly successful. I come now to say that the November part was even more successful.

As a specialist in the realm of church finances I have been thinking for some time that the Sunday afternoon every-member canvass, once a year, to get subscriptions to the annual budget, was inadequate, especially in the larger towns and cities. Getting competent workers who will give their time to it faithfully is one trouble. Finding the people in these busy times, with so many distractions, is another trouble. Reaching and enlisting all the people who are in one way and another attached to your church and who should be trained by your church in the grace of giving is still another trouble.

The "Departmental Enlistment" plan preserves all that is good in the every-member canvass and overcomes many of its difficulties. At the same time it accomplishes some things that have not been and cannot be accomplished through the every-member canvass.

The annual every-member canvass never reaches the children to any great extent, and they ought to be reached and trained. The every-member canvass never reaches the great number who are not members of your church but who are members of some organization in the church. The church is responsible for enlisting and training these in the matter of giving.

The Second Church has just begun this plan of enlistment, beginning November 26th and running through December 3rd. The cards that have been signed are not all in at this writing, and the work is by no means finished, but the results so far have fully proven the value of the plan. Up to this time 407 pledges have been received on current expenses, aggregating \$10,025.36, on a budget of \$12,000.00, and 167 new pledges on the 75 Million Campaign, aggregating \$3,551.96, covering the year 1923. We will not only get our current expense budget guaranteed more easily than usual, but we will greatly re-enforce the 75 Million Campaign. And, what is better still, we will get many subscriptions from people who have never been reached before.

Every organization and department will push right on with the work, enlisting its members and its possibilities, with the one slogan for every class and department: "100% Givers to Every Cause." An honor roll will be published in the church paper of those reaching 100%.

This plan should be undertaken only after careful preparation. Every officer, teacher and department head in the church must fully understand the plan and co-operate in it.

Space here forbids giving a full outline of the plan, but I stand ready to give full instructions and any assistance possible to those interested.

N. T. TULL.

SERIES OF SERMONS AND BIBLE REVIVALS

By Ben Cox

The Revival Under John the Baptist.

References Mat. 3, Mark 1, Luke 3, John 1, and 3

(July 6th 1922, At Union Prayer Meeting)

The revival under John the Baptist was the first revival in the New Testament. The leader in this revival is an interesting man. A rough rugged son of the wilderness, who communed with the sun, moon and stars, the rocks, hills and rivers and the God who made them. He was a preacher who drew the people. From all the surrounding country they flocked to hear him, and he was a success. He showed himself specially a success when he was willing to decrease that Christ might increase.

This rough and rugged wilderness preacher brought a very plain message, as all really successful preachers do. John the Baptist did not mince matters. He said "the axe is laid to the root of the tree." He did not spend his time in lopping off the branches as many preachers do. He said "Ye generation of vipers, who hath warned you to flee from the wrath to come?" Looking squarely in the eye of the Jews who prided themselves on their ancestry, he said "You say we have Abraham to our father. I say unto you that God is able of these stones to raise up children unto Abraham." So if we are faithful today we shall say to those who think they will be saved because their grandmothers and grandfathers have been good, Godly people, as he said: "Bring forth fruits worthy of repentance."

John was not only plain, but he was practical. His demand was that they "bring forth fruits meet for repentance." I heard a preacher once who used to quote it this way: "by their fruits ye shall know them." Another preacher used to quote that "buy their fruits and ye shall know them," and that is very true, too, sometimes. Can we follow John in being plain and practical and humble? Are we willing to decrease that Jesus may increase?

You remember the story of the rich man who had elaborate fishing paraphernalia but caught no fish. Not far away he noticed a boy sitting on a log swinging his bare feet with no equipment save a crooked stick with a string tied to the end of it. On the end of the string was a hook and on the hook a worm. By his side a salmon can filled with dirt and worms, and in his mouth a chew of gum. The rich man went over to the boy and asked him how it was that he could catch no fish while the boy was catching plenty. Stopping the process of gum chewing for a minute, the boy looked over his shoulder at the man and said "Ye're settin' where the fish can see yer." So maybe some of us can catch no fish for the Lord because we are "setting where the fish can see us." Are we willing to decrease that He may increase? If not, we are not ready for a revival.

John's key-note was "repentance." It is tremendously needed in these days. Jesus started that way, too. "Repent for the kingdom of heaven is at hand." At Pentecost Peter preached "Repentance." Paul emphasized repentance after the same fashion. "God commanded all men everywhere to repent." He reminded the elders of Ephesus that he had taught publicly and from house to house "repentance towards God and faith in the Lord Jesus Christ." Jesus taught it: "I came not to call the righteous, but sinners to repentance." In the Commission it is repeated. "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in His name." Preaching of repentance is tremendously important now. You may be wrong concerning baptism and be saved. You may be wrong concerning Lord's Supper and be saved. You may be wrong concerning church government and be saved, but do not forget the

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words of Jesus—"Except ye repent, ye shall all likewise perish." Repentance means sorrow for sin and turning away from sin, founded upon a change of mind. Paul reminds us that "the carnal mind is enmity against God, for it is not subject to the law of God," and when we repent the mind is changed concerning ourselves, and our Saviour. "Repent," says John, for "the kingdom of heaven is at hand." The Jewish idea of the kingdom was material. Thank God, that will come to pass in the Millennium, but the Jew must come into the blessings of the material through the spiritual. First the spiritual and then the material. First the spiritual and then the desert blossoming as the rose. Then the fulfillment of Isa. 55; 12, 13: "Ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

It has well been put by Baker, of South Africa: "The kingdom has two forms; a present spiritual one and a future material one. Repentance is necessary for entrance into that state where Jesus rules now, and membership of the spiritual kingdom is the condition of having a place in the kingdom when realized materially in the future." John's order was repentance first and then remission of sins. Paul on Mars Hill reminded the Athenians that: "For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Yes, the world shall be judged in righteousness "by that man whom He hath ordained." Thank God he that believeth in Him shall not be judged, for he "hath been judged already" for he is "passed from death unto life." He can say: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that commandeth? It is Christ that died yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us."

"From whence this fear and unbelief,
Hath not the Father put to grief
His only Son for me?
And will the righteous Judge of man
Condemn me for that load of sin
Which, Lord, was laid on thee?
If thou hast my discharge procured
And freely in my room endured
The whole of wrath divine.
Payment God will not twice demand—
Once at my Bleeding Surety's hand,
And then again at mine."

1921 MINUTES WANTED

We want to have the minutes of the associations bound in permanent form for preservation. The brethren will please help me locate and secure the following:

Bethel (L. M.)	Monroe County.
Black Creek (L. M.)	Perry County.
Chickasaw County.	Union.
Deer Creek.	Webster County.
Judson (L. M.)	Yazoo County.

N. T. TULL, Statistical Secretary.

"CLOSE COMMUNION"

We have had it in mind for several weeks to write an editorial on The Lord's Supper. We have read several books and tracts on the Lord's Supper, and have studied with care the teachings

of the New Testament on the subject. The writer has just reviewed the chapter on the ordinances in the theology of Dr. A. H. Strong. Dr. Strong was one of the ablest theologians in the world, and was classed as "broad" in his views. We here and now acknowledge our indebtedness to Dr. Strong for many of the suggestions contained in the following discussion.

What the Lord's Supper Is

It was not instituted for the purpose of manifesting our love for our fellow-Christians. That view has invested the ordinance with sentiment which has brought about most of the discussion between Baptists and brethren of other faiths. By refusing to partake of the Lord's Supper with others, Baptists are not showing any lack of faith in the Christianity of brethren of other denominations.

The Lord's Supper is a memorial, intended to "show forth the Lord's death till He come." Dr. Strong says that "Baptism and the Lord's Supper are both and equally symbols of the death of Christ. In baptism we show forth the death of Christ as the procuring cause of our new birth into the kingdom of God. In the Lord's Supper we show forth the death of Christ as the sustaining power of our spiritual life after it has once begun. . . . The Lord's Supper expresses primarily the fellowship of the believer, not with his brethren but with Christ."

A Church Ordinance

Here is another quotation from Dr. Strong: "The church as possessing executive but not legislative power, is charged with the duty, not of framing rules for the administering and guarding of the ordinances, but for discovering and applying the rules given it in the New Testament. No church has a right to establish any terms of communion; it is responsible only for making known the terms established by Christ and the Apostles. These terms, however, are to be ascertained not only from the injunction, but also from the precedents, of the New Testament. Since the apostles were inspired, the New Testament is the 'common law' of the church."

Qualifications Prerequisite to Participation

Let us notice now the qualifications distinctly stated, or strongly implied, in the New Testament. From these qualifications we can learn the restrictions thrown around the table by Christ and Paul. The qualifications are (a) Regeneration, (b) Baptism, (c) Church membership, (d) Orderly walk.

We need not take space to discuss the first, as we presume all will agree to that. The Christian world has, with practical unanimity, agreed to the second. The only point of disagreement here is as to what constitutes baptism. If baptism were the only prerequisite other denominations would be perfectly consistent in inviting Baptists to participate with them in the celebration of the Lord's Supper, as they accept our baptism as Scriptural, while we cannot so regard theirs.

It has been held by opponents of restricted communion that there is no definite teaching of Scripture which makes baptism a prerequisite to communion. Here are Dr. Strong's answers to that question. Of course the writer, like every Baptist who has carefully studied the New Testament, has seen these passages for himself, but as he has them right before him in Dr. Strong's Theology, he is stating them according to Dr. Strong's arrangement:

Baptism a Prerequisite

(a) The ordinance of baptism was instituted long before the Supper. Matt. 21:25. (b) The apostles who celebrated it had in all probability been baptized. Acts 1:21, 22; 19:4. (c) The command of Christ fixes the place of baptism as first in the order. Matt. 28:19, 20. "Here the first duty is to make disciples, the second to baptize, the third is to instruct in right Christian living. It is said that there is no formal command to admit only baptized persons to the Lord's Supper. We reply that there is no formal command to admit only regenerate persons to baptism. In both

cases the practice of the apostles and the general connections of Christian doctrine are sufficient to determine our duty." (d) All recorded cases show this to have been the order observed by the first Christians and sanctioned by the apostles. Acts 2:41-46; 8:12; 22:16. (e) The symbolism of the ordinances requires that baptism should precede the Lord's Supper. (f) The standards of all evangelical denominations, with unimportant exceptions, confirm the view that this is the natural interpretation of the Scripture requirement respecting the order of the ordinances. "The only protest of note has been made by a portion of the English Baptists and a comparatively small body of Free Will Baptists in America. . . . The Presbyterian Church does not admit to the communion members of the Society of Friends. (g) The admission of unbaptized persons to the communion tends always to, and has frequently resulted in, the disuse of baptism itself, the obscuring of the truth which it symbolizes, the transformation of scripturally constituted churches into bodies organized after methods of human invention and the complete destruction of both church and ordinances as Christ originally constituted them."

Church Membership Prerequisites

(a) The Lord's Supper is a church ordinance, observed as such by the churches of Christ. Acts 2:46-47; 1 Cor. 11:18-22. (b) Symbol of church fellowship (not Christian fellowship). 1 Cor. 10:17.

Church Membership Prerequisite

(a) Immoral conduct debars. 1 Cor. 5:1-13. (b) Disobedience to commands of Christ debars. 1 Cor. 14:37; 2 Thes. 3:6, 11, 15. (c) Heresy, or holding false doctrine, debars. Titus 3:10.

Elliott, in his commentary, says this applies "to one who gives rise to division by erroneous teaching, not necessarily of a fundamentally heterodox nature." That is, if one's teaching is such as to cause division in the church, or such, we take it, as would make the teacher subject to discipline of the church, it should debar him from the Lord's Supper. So we see the matter of church discipline is involved in our view of the Lord's Supper.

Let us take a hypothetical case: A church which practices open communion excludes a member because he holds views so contrary to some of the doctrines of that church that he is considered out of fellowship and, therefore, not entitled to membership. The Lord's Supper is observed the day he is excluded, but he is not qualified to partake, and is not invited. He goes to a church of another denomination, with whose doctrines he is in accord, and joins. He afterwards visits the church from which he has been excluded, and the ordinance of the Lord's Supper is being observed. Though the man has not changed his views one iota, he is invited to participate in the observance of the ordinance from which that very church had previously debarred him on the ground that his views had disqualified him as a participant. This inconsistency must be apparent to all.

Our apology for writing at such length is, that this is a matter of very great importance, concerning which many of our young people, especially, do not have a clear understanding. We trust the readers will turn to the passages cited, which we have not published for lack of space.

The Presbyterian Standard, of November 1, had a very able and timely editorial on Dogmatic Christianity, in which was this tribute to the Baptists of the South: "Among Protestant denominations, those are strongest and most successful in winning men that speak with dogmatic accent. The denomination in the South that has most members, and holds an ever-growing lead, is noted for its uncompromising adherence to certain dogmas. It is charged with narrowness and intolerance, and provokes much bitter criticism. But it is unyielding and it very correctly judges that therein is its strength. It stresses its distinctive characteristic and magnifies its importance, making it a term of communion."—Biblical Recorder.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

VALUE AND ABUSE OF HYPOTHESES

We have all turned scientists and philosophers nowadays. And it is a good omen. There is no hierarchical class in the church with exclusive rights to have opinions and express them. And there is no such class in any other field. The man who sneeringly remarks about another who dares to express an opinion about scientific matters is an anachronism and belongs to the century one Anno Domini and the bunch who said to the man who had received his sight: "Thou wast altogether born in sin, and dost thou teach us?" or with those who said, "Have any of the priests believed on him? But as for this crowd who know not the law, they are accursed."

So let's talk about a hypothesis, its value and its abuse. A hypothesis is a venture of faith. It arises in a situation where people like "the man who rode the blind horse, when he came to a river and couldn't get across". It is an effort to build a bridge from the land of known to the land of unknown. It is when you arrive at the edge of facts that are familiar and seem to sight some facts for which you have as yet no explanation. Then you begin to figure out some theory or explanation which will serve as a basis for arranging and classifying your information and help you to discover other facts and explain them. It is trying out a temporary explanation to see if it will really explain. It is building a temporary bridge with expectation of making a permanent one if things work out all right. If your hypothesis makes good, then you begin to speak of it as a law. If it finds acceptance and all the facts arrange themselves harmoniously around it, it hardens into a structure of steel and concrete. If it fails to fit the facts it is doomed to the discard. It is a very valuable thing if it proves true; it is a valueless thing if it fails of proof.

Now the abuse of the hypothesis comes when people become wedded to it and hold on to it even when it fails to explain or when facts are against it, or when facts fail to support it. That is exactly what has happened in the hypothesis of evolution. Some people fell in love with it, adopted it as a pretty, new notion which would explain the universe and they proceeded to run it through all the realms of knowledge, material, psychological and spiritual. It was heralded as the scientific explanation of the universe. When the proof was called for—well it was not and is not forthcoming. That all creation was evolved from a primordial cell, that vegetable and animal life arose by inherent strength of some original molecule and made itself into a tadpole, and ape, a man. Well, people are still looking for the connecting link. Nobody has ever seen it done. Nobody has found evidence of its having been done. It is still a hypothesis and the facts do not seem to string on it. All this talk about a horse once being no bigger than a puppy has nothing to do with it. Show us where a puppy became a horse. The abuse of hypothesis is holding on to it when it fails to explain.

TURNING THE EDGE OF DEMOCRACY

Recently a law was enacted in Oregon which compels the attendance at the public schools of all children of a given age. This is different from the usual laws for compulsory education in that it specifies attendance at the public schools and does not permit of attendance on private or parochial, that is church schools. Now the public school is commonly spoken of as one of the bulwarks of democracy, and for this reason they are to be supported and attendance on them is encouraged. This law is supposedly in the interest of Democracy, but as a matter of fact it is a violation of the fundamental principles of democracy, which is based upon intellectual and religious freedom. A government which violates the rights of conscience and permits no individual freedom in opinion or religion is subversive of the very principle of democracy.

In this way sometimes a perverted democracy gets itself entrenched behind the law or within the constitution. It is true that we have gotten to call about everything we don't like "Bolshevism", just as the Jews called anybody a "Samaritan" whom they desired to condemn. But it is true that Bolshevism is Democracy with the edge turned. It was begun in the interest of the people, and the word means "the majority", but it has become an intolerable form of tyranny, the despotism of the degraded over all others. A knife made of sorry metal will not take a very fine edge, and the effort to make it sharp will turn the edge. That is what has happened in Russia. It is a perversion of democracy, or democracy gone to seed.

Sometimes this democracy does not have the sanction of law but overrides or supersedes or defies the law. Whenever a group of people take it into their hands to administer justice outside the law or the constituted authorities, it becomes democracy with the edge turned. Their purpose may be right; their objective may be good, but their method is subversion of democratic government. This is true when men, infuriated at a criminal charged with horrible crime, indignant at the wrong done an individual or society, violates a jail or overpowers an officer to punish the criminal. This is true when men take into their own hands the administration of punishment even against those whom the law does not seem to reach, or officers are slow in apprehending. We must hunt out some better way of protecting society or administering justice than by self-appointed agencies. The failure of officers of the law is not to be corrected by another violation of the law.

DOCTRINES AND ORDINANCES

We commonly think of the doctrines of the New Testament as the formal statement of the great truths of the gospel; and of the ordinances of the New Testament as the symbolic representation of the fundamental facts of the gospel and its saving truths, in baptism and the Lord's Supper. We do not always observe, what anybody may clearly see if he takes the pains, that there is a very close connection between the doctrines and the ordinances in fact and also between our valuation of the two. The ordinances are teaching institutions; that is they set forth before men's eyes certain truths more impressively than can be done in words. To destroy or pervert the ordinances is to destroy or pervert their witness to the essential truths of the gospel.

The Quakers or Friends do not observe the ordinances at all, having abandoned all that looks like ritual or ceremony. And so they have lost the testimony of the ordinances to the saving truths of the gospel, namely the death, burial and resurrection of Christ. Some other denominations have not abolished the ordinances, but

they have perverted them, changing their form and significance. And so they have lost the clear witness of the ordinances to the great gospel truths.

What we wish to call attention to is the inevitable consequence of lax views of the ordinances. It will certainly result in a lessened emphasis on the great doctrines of our faith, and will in the end destroy faith in the doctrines and a sense of their value. This has already taken place with the Quakers. They are known to disparage and discredit the written word. They lay great store by the "inner light", but the light of God's word is secondary. The great doctrine of the atonement, of forgiveness and salvation through the blood of the eternal covenant as pictured in the Lord's Supper has practically no significance to them.

If you will observe it will be seen that where the proper emphasis is not put upon baptism and the Lord's Supper; or where they are corrupted from their proper form and purpose, there is a slackening belief in the resurrection or the atonement, a lessening emphasis which amounts almost to repudiation. The people who hold lightly the two ordinances of the New Testament church will have a lessening regard for the teachings of His Word.

THE PRAYER THAT WENT ASTRAY

There are two reasons why prayers are not answered. One is that they are never prayed. The other is that they miss the mark, they go astray, they are lost in the making somewhere. James tells us about the prayer that went astray. He says, "Ye ask and receive not because ye ask amiss." And then he tells how the prayer got lost, how it failed of reaching its desire. It was because their praying was in keeping with their living, and their living was utterly selfish and worldly. It was simply in accord with the tenor of their lives and these were just a scramble for earthly possession and sensuous pleasures.

He had said, "Whence come wars and fighting among you? Come they not hence, even of your pleasures that war in your members?" A man's prayers are a part of his life and he is bound to pray much as he lives. You can't live a worldly, selfish life and pray a spiritual heavenly prayer. James said of these people that their prayer was of a piece with their living, that their way of living invaded the exercises of their souls and vitiated their approach to God. They lived to gratify the flesh and they even prayed the same way: that ye may consume it upon your pleasures. When a man's selfish purposes color his praying it has indeed reached a dangerous point. The trouble indicator on his car begins to show red and it is time to halt and look into matters.

If you have had some of your prayers return empty to you it is time to look into the cause. Is it possible that you have been simply making selfish demands on God which he could not afford to honor? Have our petitions been merely for things that would add to our comfort? Is it possible that we have simply sought greater ease for ourselves? Has our aim been to increase our own physical satisfaction? God could not afford to encourage such a disposition or to participate in such a purpose. Righteousness must come before peace; the kingdom of Christ before civilization, the holiness of God before the health of man, purity before pleasure, the work of God before worldly ambition. Blessed is the man who can truly say with Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

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THE FROZEN CREDITS OF THE CHURCH

Out of the bewildering maze of the financial dialect a phrase row and then casts a singular illumination upon other realms of life. Such a one is the term Frozen Credits, a felicitous phrase for an infelicitous condition which arose in the post-war world. It came into use to designate such assets as shipments of grain which were tied up indefinitely en route to their market by a coal famine or car shortage or railway strike. The term was extended to include many other assets which were genuine credits of the owner but which for some widely-prevailing cause were unavailable. It is not precisely the vaguer idea of undeveloped resources or potential wealth, but that of actual though not available resources—credits but frozen credits. The phrase is perhaps the natural antonym of the more familiar expression Liquid Assets, though the latter has usually a somewhat different use.

The metaphor is startlingly apt. Civilization is sickeningly aware of it. Realms imperial in extent, with enormous wealth, waiting only for that facile interchange of trade which is the economic life-blood of the world-organism, are ice-locked, not so much by the immediate disastrous effects of the war as by the hatreds, suspicions, hostile tariffs, and the ever-impending terror of new wars. This congelation of credits extends in some degree, by reason of the solidarity of economic interests, to every branch of trade and of human welfare in every continent and island of the sea. Germany, despite the fact that its marvellous instinctive industry and mechanical genius are refilling its warehouses, hangs on the perilous brink of bankruptcy; Russia, potential granary of the world, cannot feed its own starving millions now that the guaranties of mutual confidence and the safeguards of life and property are gone; a recent rich discovery of oil in Arctic British America is at present utterly useless, for lack of transportation facilities. All these splendid assets are frozen credits.

But, naturally, it is the frozen credits of the church that interest us most. We are not speaking of mere possibilities but of the proved abilities of the church. There is, for example, its self-propagating ability, its ability to grow by the constant addition of new recruits to the church and its Lord. The first two disciples of Jesus had a record of 100 per cent increase in their first day, when each found his own brother and brought him to Jesus; the single day of Pentecost also saw an increase of more than 100 per cent in the number of disciples; and by the close of the first century, through those two generations of contention and bitter persecution, the church is estimated to have grown to number 100,000 members, an increase of 2,000 per cent from the 5,000 who comprised the church of Jerusalem early in the Pentecostal period. Last year in Chicago the Church Federation only dared to set as the goal for a great simultaneous campaign of the Protestant churches, lasting many months, an increase of 10 per cent; but this was far above the ordinary rate of increase, since some single churches fail to add a convert in a year, and many church members fail to win a single soul in a life-time. Was the self-propagating function of the church limited to apostolic times? American Baptists in the quarter-century between the beginning of the Revolution and the year 1800 increased from fewer than 10,000 to an estimated 100,000, a gain of 1,000 per cent, two-thirds of it in the last eight years of the century. The first half of the nineteenth century saw a further gain of 800 per cent, and certain sections of our denomination and certain churches in every section have maintained even until now a still higher rate or modulus of propagation. This can only mean that the function is not lost to the church as a whole, but that in large segments of our own and all denominations it is dormant, or to revert to our figure, it must

Convention Board Department

R. B. Gunter, Corresponding Secretary

MISSISSIPPI MUST KEEP FAITH

Shakespeare said, "If to do were as easy as to know what good to do, chapels had been churches and poor men's cottages princes' palaces". We might apply say: If to keep promises were as easy as to make them, the Baptist State Convention Board would have received for the Lord's work within the last three years \$2,520,000; none of the causes would have men out in the states "still hunting" in order to add to their quota which they receive from the Campaign; no one would be holding meetings and using them as a means for obtaining funds in excess of their proportion of the Campaign; and no one cause would be stressed at the expense of all the others in order to receive more than their share; quotas would not be changed by states, neither would the proportions belonging to one particular Board be withheld by another Board.

Fifty-five thousand Mississippi Baptists made promises covering a period of five years. These promises are morally binding until paid. They will trouble the conscientious church member until paid. It will be good for the individual for him to pay—to say nothing of the benefits to the Lord's work. Abraham Lincoln said: "A promise is always a promise." If a man would not like to face an unpaid pledge when he comes to die or at the judgment, he should get it behind him as he promised while living. Many can not do this if they wait until they have money which they can not use. They will have to share regularly with the Lord what continues to come into their hands.

There is another promise which should be kept. Mississippi made promises to other causes—that each should receive a certain per cent of the Campaign funds. Thus far this has been kept

be reckoned among the frozen credits of these churches.

And think of the unavailable abilities of our church men, the very life of fraternal organizations, rotary clubs, the chamber of commerce; princes in business life; executive geniuses; masters of men. It is a tragedy of the church that so many of these limit their service to occasional Sunday morning presence in a pew. Their splendid abilities are frozen credits in the church's account. There are some leaders in all these classes, who do give themselves in utter devotion to their church life without lessening their value in any other proper sphere.

The same principle applies to the financing of the kingdom. Dr. Agar estimates that only 10 per cent of our church members practice stewardship and only 15 per cent are interested in missions. With 85 per cent of our potential giving listed in the frozen credits column, the Hundred Million Campaign appears an epic of optimism and a miracle of success. The willing givers, who had always been the mainstay of missions, quadrupled their giving, and swept along with them many previous non-givers. The sea-level of beneficence was permanently raised for thousands of churches and many tens of thousands of members. Some churches were raised bodily into the class of missionary churches, but it was largely by those previously interested that the fifty millions was subscribed. If the whole denomination had averaged as well as they, the hundred millions would readily have come in the four years; if all the denomination had tithed it would have come in one year, for the income of Northern Baptists is around one billion dollars.

It is usually the pastor who transmutes the frozen credits of his church into quick assets

involute. It must be continued. Our state mission work is suffering in keeping faith. It will suffer more. But the other causes are the work of Mississippi, and they are suffering also. We should all suffer together. Since the State Mission Board is keeping faith, the other participating causes should be willing to suffer with Mississippi in her state mission work by being contented with their proportion of the funds rather than seek thru special agents and by special appeals to increase their receipts. They, of course, claim that their efforts will not hurt the Campaign receipts. We believe they are in error. If they would use those agents and agencies in stressing the Campaign and nothing else, the results would be far better for the cause at large. Again, if when the various causes receive special donations would allow them to count on their proportion of the Campaign receipts, there would be greater equality.

State Missions is the last cause which one would think of making a special donation to. The State Mission Board is not asking for such gifts. It has as much right to do so as any other cause—probably more; for the State Mission work has to cultivate the field and produce the crop from which all other causes receive their part of the harvest. This is the only force which gives in a direct way the service which makes possible the harvest. It is well for donors to remember this when making special donations to various causes. Let us give to all the causes and on the Campaign basis as we agreed in the beginning. No cause should become greedy at the expense of others. This is a time for showing the unselfishness of Christianity by pushing all the causes together. Let us be fair. Let us keep faith. Let us play the man.

available on demand. By a miracle of prayer, enthusiasm and winning personality he turns an unevangelistic church into a magnetic evangelistic center; secures the co-operation of his fine men, leading them into the strange delight of Christ's service; and stirs the financial conscience into a flame of sacrificial giving, though there are noble churches which achieve all these things under any pastor. But in any event, the church at large needs—oh, so pitifully—a thaw which will transmute its frozen credits into running streams of beneficence, of soul-winning, of service.—The Baptist.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 5, TO DEC. 1.

	1922	1921
Alabama	\$ 26,308.11	\$ 34,632.33
Arkansas	125.00	736.50
Dist. of Columbia	1,173.33	9,365.38
Florida	7,2838.63	8,619.09
Georgia	42,983.42	50,508.70
Illinois	100.00	2,720.00
Kentucky	55,032.73	72,656.68
Louisiana	6,270.08	7,026.79
Maryland	15,860.00	15,610.00
Mississippi	30,237.31	38,298.05
Missouri	16,682.14	6,570.21
New Mexico	3,100.00	3,510.00
North Carolina	43,899.28	51,370.70
Oklahoma	4,988.53	1,760.49
South Carolina	35,225.00	37,284.38
Tennessee	12,974.50	32,764.75
Texas	216.25	382.53
Virginia	80,816.17	93,730.76
Total	\$383,275.48	\$467,547.34

JESUS THE STONE

By Rev. W. R. Farrow, Pastor 1st Baptist Church, Amory, Miss.

I. Christ crucified is the rock smitten. 1 Cor. 10:4. And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them and that Rock was Christ? Here is the type of Christ crucified. Those who drink of this rock by faith, become lively stones ready to be placed in the great spiritual house for a habitation of God, 1 Peter 2:5, and Eph. 2:22.

II. Christ is the stone or rock on which the church is built. We are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner-stone. Eph. 2:20.

III. Jesus at his first coming was to the Jews a stumbling stone. Rom. 9:32: "Wherefore because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." Again, in 1 Cor. 1:23: "But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness."

IV. But to Israel at his second coming, Christ will become the head stone of the corner, Zech. 4:7.

V. Jesus will become the smiting stone to the gentile world power at His second coming and will fill the whole earth. See Daniel 2:34.

Then Jesus will establish his kingdom on the earth, restore the kingdom to his people (the Jews), and put an end to the gentile rule on the earth which from the days of Nebuchadnezzar has been a rule by force. We need not look for peace on earth, political, state, national, or international until Jesus comes to put the Prince of this world out of business.

VI. Jesus will in the end of this age, become the crushing stone to unbelievers. See Mat. 21:44: "And whosoever shall fall on this stone shall be broken up, but on whomsoever it shall fall it shall grind him into powder." Therefore it is the business of the churches and preachers to preach Christ to sinners and persuade them to throw themselves on Jesus Christ and be broken up that He may make them anew, rather than have Him fall on them in the end of the world and grind them into powder.

A CORRECTION

Since having read the article published in the Record of date November 30, under the heading "Historical Sketch of the Osyka Baptist Church", the Committee sees where an injustice might be done the former pastor, Rev. W. F. Hutson, hence we hasten to make the correction. In the last paragraph of the article due credit should have been given Brother Hutson for having raised much of the funds for the erection of the present church; also it should have stated that the work was actually begun under his supervision. We hope that no one will take any exception. No intentional injustice was done any one. Hence we gladly make this correction.

(Signed) COMMITTEE.

The First Baptist Church, Houston, Texas, raised in a cash offering on December 3rd, \$61,276.00. The amount called for was \$50,000.00. This offering paid for the new Basement-Auditorium, which seats 2,000. The main Auditorium will probably be built soon with a seating capacity of 3,500, costing \$150,000.00. The Sunday School building has just been completed at a cost of \$217,000.00.

This offering in its nature is probably unprecedented. There was no gift larger than \$1,000.00. Probably more than 2,500 individual gifts were made. Unity and co-operation of the membership, which exceeds 3,400, is beautiful, even miraculous. The follow-up campaign proposes to swell the amount to \$75,000.00. James B. Leavell has just rounded out five years in this pastorate, during which time more than 3,000 have joined the church, a net gain of over 2,000.

IS CHRIST, THE DIVINE SAVIOUR, DEAD OR ALIVE?

I have read with a great deal of interest the article in the issue of the Baptist Record of November 30th, entitled, "The Present Situation in Theology", by Dr. Mullins. If the brother, who does not like "my brand of tea" will permit me, I would like to say a few words in reaction to that article. Dr. Mullins has stated just what he sees that liberalism, under the title of what Dr. Ames of the University of Chicago calls it, "the new orthodoxy", is doing in all evangelical denominations. He sees that it is spreading by the quiet method "of unchallenged propaganda." This "new orthodoxy" is nothing but Unitarianism, with the one exception, Unitarianism comes out in the open with what it believes, and this "new orthodoxy" works quietly from within. If I understand Dr. Mullins correctly he intends to challenge this "new orthodoxy" and force it to come out into the open, or, at least, does not intend to let it go on unchallenged. If I understand him rightly he calls upon all really orthodox people to challenge the "new orthodoxy". The question comes to my mind, "Will Dr. Mullins receive a response on the part of Baptists, or will the majority, because of lethargy, or for some other reason, let the 'new orthodoxy' go unchallenged? Dr. Mullins says, 'Christ himself is the power which will set aside this new effort to eliminate him as a divine Saviour of men.' If Christ is the living divine Saviour then he must know of the 'new orthodoxy' and it seems if he were living he would begin to stir in his people. If the 'new orthodoxy' goes on unchallenged in Christ's church, and the people, who claim he is alive do not bestir themselves, then, that is proof to me that Christ is not the divine living Saviour. If people really believe Christ is the divine living Saviour they will not be afraid to challenge in his name the 'new orthodoxy'. If he is alive he will respond. If he does not respond, it seems to me he is dead. Is it possible that what a liberal said to me once is true, 'Most of the orthodox people are afraid the 'new orthodoxy' might be right, and Christ, the Divine Saviour not a true fact, and they are afraid to test it.' No better test in the world, it seems to me, could be made that Christ is alive, than to see Him take hold of his people and shake them with the Holy Spirit so that they would be real defenders of the faith. If Christ is the Living Saviour he will do that, if he is not, then the 'new orthodoxy' truth in the end will triumph. So I ask is Christ, the Divine Saviour dead, or alive? If He is alive I shall join with His forces.

Very sincerely yours,

J. B. TEGARDEN,
Minister,
First Unitarian Church,
New Orleans, La.

THE ANSWER

The above is from a gentleman who has had something to say in the Baptist Record heretofore in connection with the evolution controversy. Some have wondered why one with his views should be given space in the paper. But most have understood that he seemed to be an honest inquirer after truth; and we were in hope he would find it. We still believe him to be honest, but sadly confused. He is not only confused but knows he is in confusion. Earnestly desiring to say nothing offensive and yet wishing to deal in all faithfulness, we are constrained to say that we have never seen one who reminded us so strikingly of the demoniac who said his name was legion. The resemblance is in this: there is a double personality, one turning toward the Lord for help, and the other crying out in protest, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God that thou torment me not."

This young man was once the son in a Chris-

tian home. He once declared his faith in Jesus as the Son of God. He was licensed to preach by a Baptist church. He went for a short time to a Baptist theological seminary. But an enemy, the devil, had sowed tares in his mind, and they sprang up. Doubts came, and drifting, till it is now evident that he is the miserable victim of the fetters of unbelief. His unhappy soul is crying out in its bondage. Rays of light and hope and longing come back to him. But he is still in bondage. Doubt an dhope alternate in him. He sadly needs help and we believe would welcome it. But the devil will be hard to cast out.

Now in answer to his question as to what Christ will do in the midst of this present doctrinal agitation. The demand is a good deal like the mockers who stood about the cross and said, "If he is the Son of God, let him come down from the cross and we will believe on him." To those who know the Lord the words seem blasphemous. And yet at least one man who blasphemed Jesus on the cross, was saved at the last moment. We know now that if he had come down from the cross there would have been no salvation. The cross and the empty tomb were necessary in his plan of world redemption. Jesus Christ the Son of God is Lord and he will not be dictated to by us, as to what he shall do and how he will do it.

But he is manifesting his approval of the faith and work of those who exalt him as Lord. He does not come in a crass materialistic way to designate those whom he approves. He does not now come in militaristic fashion to show his displeasure against false teaching. He will do that in good time, though now there are scoffers walking after their own lusts and saying where is the promise of his coming. Why doesn't he do thus and so? But it does not take supernatural discernment to discover where the favor of the Lord is now. Do you know of any body who is denying the deity of Jesus Christ who is today saving sinners, and transforming men from drunkenness to soberness, from thieves to honest men, from debauchees to clean living, from gamblers to home lovers and home makers? Where is the Unitarian church or Jewish synagogue (for they are practically the same) which has a Jerry McCauley and a Water street mission? Where has it produced a Moody or a Mel Trotter or a Sam Jones or a Billy Sunday? The new theology or the new orthodoxy has never saved a soul from sin. It has never cleansed a foul heart or a foul mouth or a foul life. It doesn't even try. It only hinders those who are doing it. It is a pale and sickly caricature of Christianity; having the form of godliness and denying the power thereof. Its churches are hollow echoes with no power to produce regeneration or bring the dead to life. The best representatives of liberalism or modernism are like infants crying in the night, infants crying for the light with no language but a cry.

Left to itself it does not produce orphanages or hospitals or schools or seminaries or even churches. They are neurotic, anemic eunuchs that cannot propagate even their own kind. Their theological seminaries are deserted, which they filched from other people. Their ministry is made up of men who deserted from other churches, because they were mistaken in their experience and never knew the Lord. Their members are largely the same kind who wish to preserve the decency and prestige of the Christian name while denying the Lord that bought them. They are people who are like half popped grains of popcorn. They are an abortion. They somehow missed their chance of being Christians and simply became near Christians. The religious fires were not quite hot enough to pop them into a genuine and full grown Christian experience, never pop and they will never be fit for use.

These are people who became Christian "by rule and not by birth". They are abortive products of instruction, perhaps in the home or in the Sunday School. They are the product of

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men's hands, and the power of God has never come upon them. They belong in the class of those who said about Jesus that he was one of the prophets, Elijah or Jeremiah or John the Baptist or some such prophet. They are strangers to the experience which Peter had which led him to say of Jesus, "Thou art the Christ the Son of the living God", and Jesus to say to him, "Blessed art thou Simon, son of Jonah. Flesh and blood have not revealed it unto thee but my Father in heaven."

Yes Jesus is showing himself alive. He is dwelling and working in the hearts of those who believe. He is saving men from sin and hell. He is making them new creatures. He is manifesting his approval upon their teaching and his power in their testimony. He is the lamb of God that taketh away the sin of the world. He is the power of God unto salvation to every one that believeth. Read the story of Kanamori, the Japanese Billy Sunday, who after being saved went astray by following the Unitarian teaching, lost all hope and power and assurance. But come back to Jesus Christ as the Son of God and has glorified him in the saving of thousands of his Japanese fellow countrymen. I have not sought to be severe, but have spoken what everybody knows.

Neighboring New Americans, by Mary Clark Barnes.

This book is an outpouring of the heart of a good woman who has worked at Americanization and knows every phase of it, and has written of it in a very intelligent and appealing way. She has told in very plain words the deeper needs of the stranger foreign women in our country who are rearing the children who will be citizens of our country.

She tells of the loneliness of these women and their need for Christian neighborliness. We who profess to be followers of Jesus who taught and practiced neighborliness all through His ministry, and who do not practice neighborliness to any degree among ourselves, should get this book and catch a vision of the needs of these lonely foreign women, and of our need for Christian service.

This book will teach us to help our Christ, our country, and ourselves.

MRS. P. D. RODDEY.

Neighboring New Americans, by Mary Clark Barnes.

Americanization is to teach the language, that we may have a medium of clear communication, and they may understand American ideals. But all depends on the "personal element". We must give ourselves. The method is simple, just genuine, personal, direct neighboring, woman with woman, man with man, in the spirit of Him who gave Himself "That they might have life, and have it abundantly."

MRS. J. M. JEFFRION.

Neighboring New Americans

Is a little book which may be read at one sitting and is so thoroughly interesting that it is well that this is true. It is clear, simple and definite and brings to us our duty to our foreign neighbors in a most appealing manner. It makes us want to go out immediately on missions of real Americanization. It shows definite personal service that may be done individually without depending on any organization. Following the directions set forth in this splendid little volume would make better Americans and better Christians not only of our new Americans but of those who render this needed service.

MRS. R. B. GUNTER.

WHO ARE THEY?

Jesus said: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mat. 7-15).

Paul said: "For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of yourselves shall men arise speaking perverse things to draw away disciples after them." (Acts. 20-30.)

Peter wrote: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies; even denying the Lord that brought them and bring upon themselves swift destruction." (2nd P. 2-1.)

Christ said: "Beware of them." (Mat. 7-15.)

Paul said: "Let him be accursed" (Gal. 1-9.)

Peter said: "Ye therefore beloved seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2nd P. 3-17.)

Who are they? Jesus described them thus: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" (Mat. 7-22.) Paul describes them as follows: "For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ." (2nd Cor. 11-13.) Peter describes them this way: "Who privily shall bring in damnable heresies." (2nd P. 2-1.) Who are they? Jesus said: "They come to you in sheep's clothing." (Mat. 7-15.) Paul said: They are transformed as ministers of righteousness." (2 Cor. 11-15.) Peter said: They are 'wells without water,' and that they speak great swelling words of vanity," and that they are "servants of corruption". (2nd P. 2-17-18, 19.)

What kind of a doctrine do they teach?

Christ compared their doctrine with "leaven", swelling, growing, and ever increasing, until the whole lump will be leavened.

Paul said: "They were preaching another gospel", which, he said, "is not another". It is a pretense of the gospel. Peter said: "They have forsaken the right way, and are gone astray, following the way of Balaam, the son of Besor." (2nd P. 2-15.)

Who are they? Jesus said: "By their fruits ye shall know them." (Mat. 7-20.)

First let us look at what they teach, then examine their fruit. "And certain men which came down from Judea taught the brethren, and said except ye be circumcised after the manner of Moses ye can not be saved". (Acts. 15-1.) These men were the product of the seed sown by the devil which Jesus called "tares", "children of the wicked one", yet saying Lord, Lord. Yet doing many wonderful works in Christ's name, and transformed as apostles of Christ, and ministers of righteousness, wolves in sheep's clothing. The leaven of false doctrine was hid. How? It was covered up in a preacher, a man no doubt, with every appearance of a godly consecrated Christian and minister of the gospel of Christ. That is the way it was hid. That's the way it is hid now. We have two plain examples in the scripture of what this leaven of false doctrine is, that is being preached by the "children of the wicked one". The first example as already quoted from Acts 15-1, was adding the keeping of the law to faith in Christ, as essential to eternal salvation. That is what those men did who came down from Judea to Antioch. But that doctrine, thank God, we find condemned by the assembly of the old apostles of Christ, and this was the death note to it: "For as much as we have heard, that certain went out from us have troubled you with words subverting your souls, saying, ye must be circumcised and keep the law: to whom we gave no such commandment." (Acts 15-24.)

The next example we have was in Galatia: Some one had gone there and preached another gospel, and Paul pronounced this awful sentence on him, "Let him be accursed." We know what

he had been preaching by the question Paul asked: "Are ye so foolish having begun in the spirit are ye now made perfect by the flesh?" and "This only would I learn of you, received ye the spirit by the works of the law or by the hearing of faith?" The preacher probably admitted that they received the spirit by the hearing of faith: But that they must now, after believing in Christ, be made perfect in the flesh by the works of the law.

Now, by these two examples we know, today, who they are that are false teachers. They are they who are teaching human merit, in whatever form it may be, either before conversion, or after conversion as essential to eternal salvation. I suppose, today, that these theories have branched out into hundreds of theories, and creeds. Some add repentance, some baptism, some the keeping of the law, some prayer, some one thing, some another. But any doctrine that would add or take from, the gospel of salvation by grace and grace alone, through faith and faith alone, in the Christ who is our complete Savior, by adding some form of human merit, is the "false gospel" and "false doctrine" and leaven" and they who are teaching such doctrine are the "children of the wicked one" whether they wear the name of Baptist, Methodist, Presbyterian, or any other denominational name, it makes no difference.

Now, let's examine their fruit. The fruit of apple trees are apples; grapes are the fruit of grape vines; the fruit of false teachers are false which means disbelievers, which means unbelievers, although they are church members and professed Christians. They escape the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, preached to them by these ministers of Satan, and some of them give in great testimonials. But some of them, the most of them lapse back into their old habits and the latter end is worse with them than the beginning. Some, however, hold out to the end, and will at that day claim the price of heaven for their works of iniquity.

How can we who know the truth keep silent on this matter, when we so clearly see the fate of those who are deceived into believing this false doctrine which they think is the gospel?

J. E. HEATH,
Duck Hill, Miss.

H. L. STRICKLAND WRITES

Railroad rates of fare and one-half for the round trip have been granted for the Organized Bible Class Conference to be held in Hot Springs, Ark., January 16-18, 1923. The rates are made on the IDENTIFICATION plan instead of the certificate plan. Identification cards will be in the hands of each State Sunday School Secretary, also at the Organized Class Department of the Sunday School Board. This insures the rate regardless of the number attending, but makes it necessary that every person have an identification card when purchasing the ticket. Be certain to get your card on time.

Dr. W. A. Hewitt was with Pastor E. B. Hatcher for a week in a meeting at Lowrey Memorial Church, Blue Mountain. Over sixty were added to the church, and 200 young people offered themselves for definite Christian service. The three schools attended regularly and the house was full at every service. Dr. Hewitt found Dr. Hatcher a royal soul and his people a great body of loyal helpers.

Six flourishing Baptist churches and a thriving Baptist theological seminary are located in Stockholm, which has a population in excess of 400,000. The Baptist population of Sweden is in excess of 60,000.

Mississippi Woman's Missionary Union

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The January Week of Prayer literature has been mailed to every society in the state of which we have a record. We do trust that each society will observe this Week, carrying out the splendid program. Miss Mallory in a talk before the Louisiana State W. M. U. Convention the other day stressed the importance of observing the entire week. As a rule we women in Mississippi do that; but I had in mind to pass along her message. Beloved, there is much good to be gotten from the observance of the entire week.

LEAFLETS TO ORDER FOR JANUARY WEEK OF PRAYER For W. M. S.

The Gift of Gold.....	2c
Two of Them.....	3c
Happy As They Are?.....	2c
Pride Justified.....	2c
The Italian in Italy.....	3c
A Woman of Cuzco.....	3c
Ignacia's Pilgrimage to Sacro Monte.....	3c
For Y. W. A.....	
What Miss Martin Gave.....	3c
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Chinese Womanhood.....	3c
For R. A.....	
Six Thousand a Year, Plus Rice.....	3c
For Sunbeams.....	
How Thanksgiving Came Twice in Saga.....	2c
Order from W. M. U. Literature Dept., 1111 Jefferson County Bank Building, Birmingham, Alabama.	

Hollandale, Miss., Nov. 27, 1922.

The W. M. U. of Deer Creek Association met in a quarterly rally at Arcola on the 25th of November. The Superintendent took advantage of this occasion to launch the drive in the Re-enforcement Campaign by asking Rev. Norris Palmer—recent addition to the force of able preachers in this Association—to preach a strong Campaign sermon. He spoke to a very appreciative audience, as the purpose of these rallies is: To know that we may serve more efficiently. Miss Maude McCalip, a graduate of our Training School, was with us and brought a very inspiring message. Our own women rendered a splendid program—papers that would do credit to a larger organization.

At the noon hour the Arcola ladies served a two course lunch in a most attractive way.

The Midnight Society invited the next rally to meet with them. We closed the day by packing a box of love gifts for one of our most loved Training School girls—Miss Ruby Quillin. There were fifty visitors present.

MRS. J. F. SCULL,
Superintendent.

THE LEE COUNTY BAPTIST W. M. U.

Taylor Springs, New Mexico.

Dear Sisters:

The splendid box of clothing has just been received, and such a surprise! As it is far the best box I have ever seen sent to a missionary. It came just as our cold weather is beginning,

and we were in need of the clothing, yet not able to buy, as the people were not able to pay what they had promised on salary.

My whole family joins me in thanking you for your very liberal and kind help.

We are very grateful for everything from the school tablets and pencils to the most expensive clothing, including the good suit for myself. It is a perfect fit and I shall wear it in the pulpit next Sunday and tell my people of your kindness.

We are located in northeastern New Mexico, a territory of about one hundred miles north to south and a little greater distance east and west, and so far as I know only two other Baptist preachers in all this great stretch of country. Many people here hungering for the gospel. Seven churches are now without pastors; some of these do not feel able to support pastors even with the help of our Mission Board. On account of continued drought and crop failure many of our people have left the state yet we are sure God's name will be glorified through it all and we are praying for great numbers of conversions and additions to the churches during the coming winter.

Your lending a hand just now encourages us to take a firmer hold on the work and we feel more determined to do our best another year.

May the blessings of our Heavenly Father abide with you.

Yours in tenderest bonds,
W. R. TRIPLETT.

Laurel, Miss., Dec. 2, 1922.

My Dear Miss Lackey:

I sent you today by express our white cross box from Jones county. There are 11 pairs of pajamas, 35 towels, 1 pair of blankets. These were sent from the following churches:

Shady Grove-Vossburg, 1 sheet; Heidelberg, 1 pr. of pajamas; Sandersville, 8 towels; Overt, 2 pairs of pajamas; Pine Grove in Jasper County, 1 pair of pajamas; Pine Grove in Jones County, 1 sheet; from an individual, a Mrs. Polk from Perkinson, who used to live in Summerland, 2 sheets; Laurel First Church, 1 pair blankets, Laurel West End, 2 pairs of pajamas; Kingston, 3 pairs pajamas, 27 towels; Ellisville, 2 pairs pajamas.

MISSISSIPPI COLLEGE

The past thirty days have been the most momentous and far-reaching in results in all the history of our college. For many, many years we have quietly and patiently worked to the culmination of our ideals. Our faculty and board of trustees have been steadfast in their purposes, namely: standardize the college in spirit, entrance requirements, faculty, library, buildings, laboratories and endowment.

Mississippi college has been a standard college in all respects for some years except in endowment. This fact seems not to be understood even by our own graduates.

The splendid plan proposed by Prof. Nelson at our convention and passed by them with such enthusiasm gave us at once the money to qualify for entrance into the Southern Association of Colleges.

Last week our application was presented and

it is refreshing to state to our Baptist people that we were received without question or hesitation, even with enthusiasm. After our admission to the association, Prof. Nelson was asked to explain the effective and unique plan of financing our endowment to the convention which was received with great delight. Everybody was interested in the plan which brought such instant results.

One member of the committee said "The entrance of Mississippi College was really the sensation of the meeting."

In addition to the \$250,000.00, the general education board adds \$125,000.00 of \$375,000.00, giving now a grand total of \$650,000.00 active funds.

Is this a dream? We declare unto you it is a fact! What does it mean to us? Wonderful things. Better equipment, good library, well-paid faculty, largest student body, reduction of tuition within two years. God forbid that our college should become proud and haughty. These good things make us humble and increases the desire of every one to be of better service to our great denomination.

Whole-heartedly we throw the line now to our sisters. We pledge to our girls schools every help in our power to pull them into positions of vantage and into the association at the earliest possible moment. We have never pressed our entrance into the association before for two reasons: first, we could not qualify financially; second, we needed the \$375,000 much more than we needed recognition by any accrediting agency.

Our girls colleges will at once begin to adjust their affairs for standardization. They will do the right thing. Let everybody back them. The most damaging influence possible is for your friends to assume an attitude of apology. Don't throw down your gun. Fight for that which belongs to you. Even an old hen will fight a hawk to save her chicks. Yet some of our good Baptists college people will take to cover without an attempt to defend the fine things we have Praise for every one and thanksgiving rise to our lips.

Cordially,
J. W. PROVINCE.

In this page we have a list of the leaflets that each society will want to use in this Week of Prayer. Please order them from Headquarters at once, so as to have them in before the Christmas rush of mail.

Your attention is called also to the great value the Foreign Mission report will be to you in getting up your programs. If you have not a copy of this report send eleven cents to this office and it will be mailed to you at once.

It is a joy to note the White Cross material that is coming in these days. So many societies are claiming part in this splendid work. Just here we stress again, that no society is expected to do this work that feels it is not able to undertake it and bring up Campaign pledges. We want no society to neglect these pledges.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

15TH AVE. SENIORS, MERIDIAN

The Senior B. Y. P. U. of the Fifteenth Avenue Baptist church of Meridian has elected officers for 1923 as follows:

Frank Reed, President; Miss Mollie Ellison, Vice-President; Miss Eunice Ferguson, Secretary; Miss Annie Culpepper, Treasurer-Librarian; Louie Ellison, Corresponding Secretary; A. L. Sidebottom, Chorister; Miss Ruby Culpepper, Pianist; Misses Beatrice Molpus, Grace Parker, Ila Fikes and Doris McCormick, Group Leaders; S. L. Fugler, Bible Quiz Leader.

We are glad to hear from Bro. S. D. Butler of Sturgis. He writes a very interesting report of the B. Y. P. U. doings in his county, and we hope to have a full report for this column soon from him. He is working toward a B. Y. P. U. convention for the B. Y. P. U.'s of his county and is boosting for the District B. Y. P. U. convention to be in Louisville for District Four, which is their district.

How much have you saved up to make the trip on? Yes, the trip to the State S. S. and B. Y. P. U. Convention. It meets this year you know at Columbus and we will have the reduced rates on all roads we feel sure. The program is in the making and looks like is going to be one of the best we have ever had. We will announce the main speakers later. Keep a lookout for it.

A good junior B. Y. P. U. with a good leader makes a good team. We have that combination here. The Moorhead Juniors and Miss Georgia Williams, leader.

"Sure we're coming," is the answer given by every member of the Moorhead junior B. Y. P. U., when the question is put to them. And, here, let me say that I have never seen a Union "come" as fast. Every member has been inspired with the hopes of winning the efficiency banner, and if they do not win it, the cause will not be due to the fact that they haven't tried.

In the beginning the Union started out with 100 per cent B. R., 100 per cent attendance, and 100 per cent giving, but they have fallen back to about ninety-six per cent, though striving to come to the top again.

Before long, I am glad to say, most of our members will be the proud possessors of a Diploma, as the study course will soon come to an end, and then the Union will be A-1.

Each Junior member is doing his or her best to bring the Union to the front, and they are a crowd of energetic, enthusiastic youngsters, never hesitating when called upon and cooperating at all times.

It may take a long, long time Before these Juniors in the state hold sway;

But they're coming at a mighty fast gate,

So just please step out of the way.

THE LEADER.

A GOOD CHRISTMAS PRESENT FOR OUR B. Y. P. U.'s TO GIVE

Christmas is the time when we look around to see where we can do some service that will bring joy to the heart of some one. Last year some ministerial student either at Clarke College or Mississippi College. If you know of some married man that is in one of these schools preparing to be a better minister of the Lord, just let the B. Y. P. U. get up a box of eats or clothing and you may be sure it will be a gift well appreciated. If you do not know Secretary will be glad to tell you of a man like that, your State B. Y. P. U. Secretary will be glad to give you the name of one. Lets make their Christmas a happy one.

Here and There

We are glad to learn of the two good B. Y. P. U.'s at Iuka. Mary Massey Corresponding Secretary of the Intermediate Union is interested enough to write for a report blank, and we hope to have a good report on this quarter's work. Brother Fore their pastor is a good B. Y. P. U. pastor and the young people are willing to follow his leadership.

Lafayette County A. H. S. has an interesting B. Y. P. U., doing good work. Mrs. Porter who last year was the leader of the B. Y. P. U. at Taylor is teaching in the A. H. S. this year and that means good B. Y. P. U. work. The young people are given a leave of absence every fourth Sunday and go on that Sunday instead of having the regular program, they have an invited speaker to come with a message. We ought to have a B. Y. P. U. in every A. H. S. for the entire student body or at least for the Baptist boys and girls there. The B. Y. P. U. Quarterly is the best literature for a young people's meeting that can be had, and fills a real need in the life of the young people.

The B. Y. P. U. at Oakland is helping the boys and girls of the A. H. S. there. We are glad to hear from them through Miss Lizzie Good.

The Winnie D. Bennett B. Y. P. U. of Woman's College has grown so that they have found it necessary to divide it, so the new union adopted the name of A. L. O'Bryant Union in honor of Brother O'Bryant, district man for District Five. The officers of this new union are

President Kathleen Taylor; Vice-President, Christine Taylor; B. R. L., Pearl Cooper; Treas. Pearl Carmichael; Secretary, Leska Granberry; Chorister, Recye Herrington; Pianist, Noby Ruth Denson; Corresponding Secretary, Velma Shows. This gives Woman's College eight B. Y. P. U.'s.

A good custom for any pastor is to let the B. Y. P. U. have charge of the Sunday preaching service once in a while. The Tutwiler Intermediate B. Y. P. U. has charge of their preaching service every fifth Sunday. Mr. Kellum is the leader of this splendid B. Y. P. U.

Tunica B. Y. P. U. Reorganized

The Tunica B. Y. P. U. was reorganized October 8, 1922. The following officers were elected: Mr. Cecil Johnson, President; Bernard Frazier, Vice-President; Minnie Oswalt, Secretary; Lena Deaver, Treasurer; Mary Burton, Librarian; George Garner, Chorister; and Frankye Garner, Pianist.

The B. Y. P. U. has thirty-two members and they are divided into four groups, the captains of which are: Frankye Garner of Group 1, George Garner of Group 2, Elizabeth Whittington of Group 3, and Mary Dougherty of Group 4. Much enthusiasm has been aroused in the members in the races for the "spizerintum" Banner, the Group having the highest percentage gets it and keeps it one week.

A B. Y. P. U. Social was given Nov. 18, at the High School.

MINNIE OSWALT,

ALL RIGHT HERE

By Robert J. Burdette

Waits the long train in the station lights,

Steadily shine the stars o'erhead;

A sword of flame, the headlight smites

The rails of steel into silver thread
The platform is cleared by "All aboard!"

Station men loiter a space to hear
The brakeman echo the parting word
From step to step—sharp—positive—clear—

"Right!"

"All Right!"

"All Right Here!"

Black clouds blot out the star-shine fair,

The train roars into the driving rain;

Lightnings darken the headlight's glare,

Whirlwinds grapple the bridge amain;

Gorges foam with the torrent's wrath
Mountains tremble with rage and fear;

One minute a signal bars the path—
Then into the storm with the cry of cheer—

"Right!"

"All Right!"

"All Right Here!"

Day coach and smoker—mail and express—

That challenge rings through the starting train;

Back in the Pullman's cosiness

The sleepers hear it—and sleep again.

Let the storm rage! The day will beam!

Vigilance watches by rail and wheel;

Duty and courage, and steel and steam,

Blend in the brakeman's cheery peal—

"Right!"

"All Right!"

"All Right Here!"

Swings the old world through the wrong and the right,

Storms of December and sweetness of June;

Terror of darkness and gladness of light,

Wrack of the tempest and calm of the noon;

Here, where our hearth-fire tenderly gleams,

There, by the farther star, steady and clear,

The Mighty One smiles at our terrors and dreams,

Hailing the days of each on-coming

"Right!"

"All Right!"

"All Right Here!"

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INDIVIDUAL COMMUNION SERVICE CO. Room 323, 1701-1703 Chestnut Street, Philadelphia, Pa.

MID-WINTER SCHOOL FOR BAPTIST WORKERS

Baptist Bible Institute, New Orleans, La.

JANUARY 7-FEBRUARY 2, 1923

INCLUDING:

Laymen's Week, January 7-12—Dr. J. T. Henderson, Secretary of the Laymen's Missionary Movement, will speak twice each day.

Southern Song Leaders' Conference, Jan. 7-12—Prof. E. O. Sellers in charge.

W. M. U. Week, January 14-19—The W. M. U. Manual and other books will be taught by efficient leaders.

Sunday School and B. Y. P. U. Conferences will be held under the direction of Mr. J. B. Moseley, Sunday School and B. Y. P. U. Secretary of Louisiana. He will be assisted by a score or more of our best Sunday School and B. Y. P. U. leaders.

Sunday School Week, January 21-26.

B. Y. P. U. Week, January 28 to February 2—Usual awards will be given.

From January 15-19 a series of ten addresses will be delivered by Dr. M. E. Dodd. Those who wish to do a half quarter's work in the regular courses offered in the Baptist Bible Institute and those who desire to pursue investigations in vital and practical subjects will have an opportunity to do so during the Mid-winter School for Baptist Workers. Courses may be selected at pleasure, such as Old Testament History, Prophet and Poets, Old Testament Intensive, Life of Christ, Acts and Epistles, Intensive New Testament, Evangelism, Church Problems, Missions, Christian Doctrines, Religious Education, Christian History, Personal Work, Etc. A helpful series of inspirational addresses will be given.

THE COST

The railroad fare, plus \$27.00 for the four weeks. This includes board, bed, lights and heat, but does not include linen and bed cover. Each person must therefore bring sheets, pillow cases, towels and one pair of blankets.

To secure room, write at once to

B. H. DeMENT, President

1220 Washington Ave., New Orleans, La.

"THE KEY" (Continued)

"Faith Without Works is Dead"

Another scripture that is so often mis-applied is found in James 2nd chap., and 17th verse: as follows: "Even so faith, if it hath not works is dead being alone." I have heard this scripture used to teach that work is essential to eternal salvation. I have also heard preachers try to explain away what James said, by twisting the scripture around and making it appear that James meant to teach that works is only a "proof" of salvation. Grace, the Source; Faith, condition; and works, the proof, makes a mighty pretty sermon; but that is not what James was teaching here. We are too prone to try to twist scripture to fit our theory. The thing we should do, is to fix our theory by the scripture.

In the first place, the apostle did not have "the way of life" under consideration at all. Now how do I know that? I know it first because the apostle Paul, when he had the way of life under consideration, explained it with these plain words which cannot be misunderstood: "And if by grace, then is it no more of works; otherwise, grace is no more grace, but if it be of works, then is it no more grace; otherwise works is no more works" (Rom. 11-6). Then he says: "For by grace ye are saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast." (Eph. 2-8, 9.) Second, because I know that the same Holy Spirit that was the inspiration of Paul's writing; was also the inspiration of James' writing, and that there is no such thing as a contradiction in God's word. Always when we find either of them teaching, the gospel, or "the way of life" or the eternal salvation of a soul, we find them agreed. Third, I know it because this same James who wrote the epistle to the twelve tribes was the James that was the leader in the famous conference at Jerusalem in getting the brethren straight who had been subverted by the false teachers who came down from Judea to Antioch, teaching the brethren that works was essential to salvation. It is true that Peter said during their consultation, that God was purifying the hearts of the gentiles by faith, and that the Jews were saved "through the grace of our Lord Jesus Christ" even as the gentiles. But, it was James, who took the leading part and listened to what he said, in part, "wherefore my sentence is, that we trouble not them, which from among the gentiles are turned to God." And what James said pleased the apostles, and they wrote to the brethren in part: "For as much as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law: to whom we gave no... such commandment."

So then seeing that Paul, and James were in perfect accord in the conference at Jerusalem when the truth of "the way of life" was at

stake, and seeing that Paul taught in his epistle that "if it be of works then it is no more grace (Rom. 11-6), and that it is by grace, through faith, and not of works". We logically conclude that if James really had eternal salvation, or "the way of life" under consideration when he wrote that "faith without works is dead" we would have him in direct opposition to himself, and also to the apostle Paul. To be plain, it would mean a direct contradiction in God's word. Well all of us, except infidels know that God's word is in perfect harmony from Genesis to Revelation when rightly understood.

In speaking of relationship with God, we find James saying: "Of his own will begat he us with the word of truth". Also, when Paul was writing on the way of life he said "But to him that worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness."

So by using the Key "salvation by grace" which Peter, Paul and James all were agreed upon we find that James in writing the second chapter of his letter to the brethren scattered, had an entirely different matter under consideration and not "the way of life" at all. Notice how he starts out in the second chapter: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons". What kind of faith was the faith of our Lord Jesus Christ? It was "serving" faith. We who already have been saved through faith without works, must needs have another faith to serve God and we term it "serving" faith, and it is dead without works. James goes ahead to show that if we think we have faith to serve God when we have respect of persons, our faith is dead. He makes it plain in the 12th verse that we are no longer under the law of works. But he says, "So speak ye and so do as they that shall be judged by the law of liberty." Then he asks the question, "what doth it profit though a man say he hath faith and have not works?" Can faith save him? If a brother or sister is destitute of food and clothing, and you only wish them well, but do not put yourself to the trouble of going into your pocket to help them, your faith is dead. Why? Because it is not accompanied by works. You are vain if you pretend to have any faith in God, in "service", if you do not prove it by your works.

The scripture was fulfilled, which sayeth: "Abraham believed God and it was imputed unto him for righteousness." But after Abraham believed God and was saved by faith, he then "served" God by faith which was made perfect in "service" by works, just as Rahab the harlot was. But saved, eternally saved, by faith, without works, years before he ever did any works. "Serving" faith without works, real works, not just merely sinless living, is just as dead as the body in the grave, with the spirit gone to God who gave it.

Any man who will take these plain teachings of James and try to con-

tradict the key to the Bible "salvation by grace" through faith, without works, is a tool of Satan, just as those men were who came down from Judea to Antioch teaching that "except ye be circumcised after the manner of Moses ye cannot be saved." They deserve our sympathy, instead of censure, because they are blind, and cannot understand. They are the product of the seed sown by the enemy. May God help them to see their error, and cease from their works, and enter into his rest, by simple child-like trust in Jesus Christ, then they will be in position to begin real work, acceptable unto God and will be rewarded accordingly.

"Now to him that worketh is the reward not reckoned of grace, but of debt." (Rom. 4-4.)

J. E. HEATH.

A BEAUTIFUL HOUSE-PARTY

On the evening of Nov. 9th, the Deacons of the Baptist Church and their wives, with the pastor and wife met in the handsome new home of Mr. and Mrs. A. J. Brown in a surprise party for them upon the event of their moving into their new home. There were some honored, select guests there besides the above named, and among whom was Mr. W. N. Puckett, of Columbus, Miss.

The program was wholly informal. The occasion was made more interesting by the fact that the date followed so closely upon Bro. Brown's eighty-first birthday the most of this long and eventful life has been lived in the town of Aberdeen. He was asked to give a brief history of his life in Aberdeen, which he did in a most interesting way, giving the larger attention to the religious side of it, and including a history of the Baptist cause in this city. He called the names of the Pastors of the Baptist Church from its origin to the present. Mr. W. N. Puckett, of Columbus, then bore loving testimony of the worth of Bro. Brown's life and influence in helping make this town, county and state a better community, and also the great strength and formative influence he had been to him. Mr. W. G. Peugh then in a most interesting way reviewed his earlier recollection of the church life as made largely by the life and work of Bro. Brown. Several others made interesting talks about the past history of the town and the church. Delightful refreshments were then served, and with a thousand good wishes and congratulations for Mr. and Mrs. Brown the party adjourned.

—Aberdeen Examiner.

Oak Grove and Hepzibah, Clarke County.

On the first Saturday night and Sunday night in December, we had with us at Oak Grove, Rev. A. L. O'Briant, Enlistment Missionary, District Five. His preaching was plain and with great power. The people enjoyed his service very much. We feel that his coming our way will prove a great blessing to the church. Sunday afternoon we drove over to Hepzibah at 3 o'clock and there we found the house about full and there Brother O'Briant preached another great gospel sermon. I heard a great many people speak words of appreciation of Brother O'Briant and his work. Brother O'Briant is well on his job, and we hope that the Board will see fit to keep him on the field, and that he will be able to come to us again soon. I enjoyed having him with me on my field of labor and any other country pastor will do well to have him with him to bring co-operation with pastor and church.

LUTHER UPTON.

Logical.—Isabel, aged nine, had just been told the story of Daniel in the lion's den. Then mother asked: "And what do you think Daniel did the very first thing after he was saved from the lions?"

Without much hesitation, Isabel replied: "Why he must have telephoned home to his wife to tell her he was all right."

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HISTORY OF THE OSYKA BAPTIST CHURCH

Editor Baptist Record:

I have just read with an interest which may be imagined but I cannot express, the "Historical Sketch of the Osyka Baptist Church, Osyka, Miss." I am writing to correct a few mistakes just to keep the record straight.

It should be said that at the time of my going to Osyka to begin the practice of my chosen profession, in 1869, it was about as desperately irreligious a town as I have ever seen. It lies immediately on the state line between Mississippi and Louisiana; and it was common for outlaws from Louisiana to come across the line into Mississippi to practice their mischief, and law-breakers in the town of Osyka usually made their "city of refuge" in the adjoining suburb across the state line by the name of Kirkville, noted for its liquor shops, gambling dens, and gross immorality. There was an Episcopal church, a Roman Catholic church, and a Presbyterian church, but no Methodist church. Only the Presbyterian church was doing any real gospel work at that time; and that was very little.

The first thing we did in the way of reform was to organize a Council of the Friends of Temperance, early in 1869. We met with much opposition, even church members and a few ministers were against the work. But two influential men, Dr. Wm. Jones and Capt. Chas. H. Allen, both ex-Baptists at that time joined us and a great and good work was done, for several years; and this prepared us for better and greater things. Both Dr. Jones and Capt. Allen afterwards were restored to church membership.

We secured the services of Rev. Elias George, who lived at Amite City, twenty miles south of Osyka, and not at Gillsburg as stated in the sketch (for Gillsburg was not in existence at that time, nor for several years afterward). Brother George was an able and courageous preacher. He stirred up much resentment by his denunciation of the desecration of the Sabbath by the popular baseball club, the public dance, and the pedobaptists' perversion baptism to rantism; but the little church stood by him and we won.

The church was organized in May, 1869, instead of 1879 as stated in the sketch, which of course is only a clerical slip or printer's mistake.

Brother George's pastorate ran through both 1870 and 1871; but I was licensed in September, 1871, and really supplied the church until my ordination was recognized by the council six months later, and then my pastorate ran through both 1872 and 1873, and not exactly as stated in the sketch, '71 and '72. Brother Shirk's first pastorate began January, 1874, when I went to Jackson, La.

Brother George served the church once a month, Sundays only, for one hundred dollars per annum and his railroad fare. It was hard work to raise this sum at first, with only nine members, and only two male

members who were able to give a dollar. But we did it. Five poor women helped all they could.

The sketch also states that the town was largely Pedobaptist at that time. I think that rather overstates the fact, though it is strictly true that "they were the dominant factor religiously", as far as they were anything religiously. But to one who went through those times, it seems the whole population of the town, with a few very honorable exceptions, were anything or nothing, mostly the latter. But nearly all strictly anti-Baptists.

One other mistake: I do not live in Dallas, as stated in the sketch; but in Houston, Texas, 3820 Commerce avenue, and would be glad to hear from any of my old co-workers in the cause, who labored with me at Osyka and other places in the "seventies".

I rejoice greatly in the wonderful growth of the cause in Osyka, and many other places where I labored in my youth. I am yet, after fifty-one years in the ministry, healthy and vigorous, and able to preach as well, or better than ever and yearning for special service in revival meetings. Would like very much to be in revival meetings again with many of the churches where the Lord blessed us years ago.

WALTER E. TYNES.

GOOD WILL AT RIDGECREST

Ridgecrest, N. C.—Thanksgiving day at Ridgecrest, 1922, is one to go down in the history of the place, and of Southern Baptists, as well, for on that evening the Good Will Center established by the Personal Service Division of the Southern Baptist Assembly was formally opened.

It was in September, at the close of the Assembly season that the Division was organized. A request for endorsement was sent to the Education Board (owner of majority Assembly stock), also circular letters to friends of Ridgecrest asking for pledges conditioned upon action of said Board. Gratifying responses were received, the Board acted favorably, and, after many vicissitudes, the services of Miss Ada Bell, with Miss Mary Adams as assistant, were secured, Carroll Heights, the best centrally located house, was rented, and preparations begun for the opening on Thanksgiving afternoon.

Posters were displayed, and news of the coming event was spread over the hills and into the coves. A willingness to help was manifested by men and women, boys and girls. A piano, loaned for the winter, was with difficulty brought down one hill and up the steep incline to the back of the Good Will Center, steadied on the wagon by ropes held by men walking on the slope above.

Chairs and crockery were brought from the hotel, committees decorated the rooms and prepared refreshments. Early on that beautiful mild afternoon all was in readiness, and long before the appointed hour the guests began to arrive,—at least 130 of them, boys and girls, mothers lead-

ing little ones and some with babies in their arms, until the two rooms were filled with the orderly crowd, each one of whom had been decorated at the door with an attractive souvenir card.

Dr. Fitzgerald, pastor of the church, made a Thanksgiving address appropriate to the occasion. Dr. Spalding, chairman of the Local Board, told of the interest of friends all over the South, and gave messages from some of them. Miss Bell announced clubs for boys, for girls and for mothers, community sings, a Sunbeam Band, and of kindergarten to be opened later. Mrs. J. H. Dew sang a solo, so did Howard Morrow, one of the mountain boys. Some beautiful records, the gift of Connie Maxwell Orphanage friends, were played on the Edison phonograph, also from a South Carolina friend of Miss Bell's. Songs were sung, and refreshments were enjoyed, and the spirit of the motto in green and gold over the mantel seemed to permeate the atmosphere. Every one had a good time and many expressed anticipated pleasure in future Good Will Center activities. "Dad" Morrow, father of twenty-one Ridgecrest citizens, remarked, "I never expected to live to see this day in Ridgecrest. I'll be ten years old tomorrow"—meaning he wanted to be young enough to join a boys' club, which feature he will enjoy through some of his sons.

The spirit of helpfulness was again evidenced the next morning when a number of women and girls came to wash the dishes and to put the house in order. Altogether the reception given the enterprise by the people of the community is most gratifying, and the outlook is bright,—"bright as the promises of God". The movement was begun in faith—faith in Him and in His people, through whom funds for its maintenance will come,—gifts for current expenses and equipment. Many things are needed, for the insufficient furnishings are either borrowed or rented.

Records for the Edison, particularly some suitable for Sunday evening use, young people's books for the library, a bookcase, games, es-

pecially for boys, construction toys, tools, puzzles, good pictures, materials for sewing classes, kindergarten materials (crayons, colored papers, blunt pointed scissors, etc.), a sewing machine and a first aid kit are among the things that would be most gratefully received, and used as a means for touching the lives of these people for the Master.

Perhaps some men's and boys' Sunday School classes would like to make the Good Will Center a Christmas gift of some equipment that would be helpful for the boys; women and girls, for their sisters here, and Primary Departments for the little ones. The Christmas tree is already partly provided for by a class of Washington girls.

Material gifts, or correspondence regarding them, should be sent Miss Bell or Miss Adams, cash to Mrs. W. V. Powell, treasurer, Ridgecrest, N. C.

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WHO TEACHES YOUR CHILDREN?

By Tessa W. Roddey

In a recent issue of the Baptist Record a very sensible suggestion was made about having some people to see about the things taught to our young people in colleges under the guise of Science.

This suggestion is particularly timely and needed and wise. The need for a careful overseeing of the phases of science and art taught to our young people is urgent and vital. The danger is great and very present.

Let me call attention to another danger that threatens in a more subtle way, and that we should be on the alert to stop before our children are, in a sense, contaminated.

In our public schools there are teachers who teach some very odd and untrue things about the Bible.

A girl fourteen years old said her teacher told her that the very plain "Ye must be born again" of a holy Christ, was "ignorant superstition." She also taught her that if she had been baptized when an infant she must not dare to be baptized again, as God only authorizes one baptism and would be angry if anyone were to be baptized twice. She said the person who would have two baptisms would be under a curse.

A child told me that her teacher told her that "sprinkling for baptism is taught in the Bible, as she knew that her preacher would not allow it in his church if it were not in the Bible", and yet when asked to ask her preacher where it might be found in the Bible, she brought no reply.

Another child told me that her school teacher (in our public schools) told her that "Baptists have a Baptist Bible especially prepared for them and with their teachings all in it fixed just as the Baptists like to believe."

Another young girl said her teacher had told her that "It is not at all necessary to be immersed, as that does not save anybody." "But Jesus said be baptized, and He set us the example", answered the child. "But it is not at all necessary to do exactly what Jesus said do, as we can do as we please about that." "But Jesus is the Son of God, and had all authority in Heaven and in earth, and we certainly should obey Him." "Yes, I know He was baptized, but that does not apply to us. We can do as we please, as our pastor says we need not be baptized at all if we do not like. I was sprinkled when I was so small I did not know anything about it, but he said that is all right, and I know he would not say that if the Bible did not teach it."

So we see we have far more subtle things to be watchful and mindful of than the high science taught by "Smart Ales". The majority of our children do not go beyond the grades, and this error is taught while minds and hearts are susceptible, and pliant, and impressionable, and should be watched at all costs.

We should certainly be more watchful and careful about the teachers in our schools. I say it with as much force and power as I

can put in it. If we are a Protestant people we should not allow the menace of Catholicism taught to our children while they are small, in our public schools. You know the Catholics boast that if they can have a child until the child is seven, they have no fear that the child will ever be anything except a Catholic; and we allow the Catholic teachers to get in our schools, and have our small children, and we have no idea what they are teaching them. You say, "In our country we have freedom of religion, and we cannot discriminate against any faith." Catholicism is not a faith, and is a danger and a menace.

If our school boards cannot discriminate against Catholics in the schools, the parents can. I have in mind a mother who had a small son and daughter in a school and found that a Catholic of the most pronounced type was teaching them all sorts of things, and she immediately kept them home from school and refused to allow them to attend school under this teacher. The Superintendent of City Schools argued that she was wrong, and she answered in about the best argument I have ever heard: "I am told in my Bible and by my pastor to raise up my children in the nurture and admonition of the Lord, and I am trying to do so, and I cannot expose them to the extreme danger of Catholicism. I pay my money to help send missionaries to Italy and Mexico and Brazil to help bring the people out of Romanism, and it would certainly be a great lack of sense and consistency to send my own children to a Catholic teacher and allow her to Romanize them. I cannot expose them to the danger." If all our parents would be just as watchful, and careful as this mother, we would soon have the problem of Catholic teachers in our public schools solved.

God does not want us or expect us to expose the children. He has given to us to this danger. God's prophets prophesied against Romanism in His Word, and He teaches us to be on the watch for the evils and dangers, and we seem to be so careless and unmindful of His warnings.

A young man among the foreigners said to me, "Do you all know there is to be a Mohammedan Mosque established in Mississippi", and I said, "I did not know it, but I am sorry, unless we can let them come over here, and then teach them our Christianity." He said, "You will never teach them anything, as you people are too 'fraid of things. You don't fight Catholics, and you don't fight anything like good soldiers; you just drift along."

He is sadly correct, as we do entirely too much drifting. Our leading men make talks and fraternize with organizations that never should have been in our city or country.

We are too afraid of hurting feelings, and we are too careless as to what is actually happening, and being taught right in our midst.

And I know full well that if a Mohammedan crowd were to come over here and could get one of their men married to a Baptist woman

we would be so afraid of hurting one person's feelings that we would keep quiet and let this Hadean danger enmesh thousands.

Baptists, are you asleep? Are you afraid? Are you using diplomacy with the hideous demons of unrighteousness? Are you fearing for popularity, when the faith of thousands is endangered?

Read the thirteenth chapter of Revelation, and try to save the little children God has trusted to us from the "Mark of the beast" and from the vials of His wrath.

I think I hear you say, "Jesus said we must not uproot the tares, lest we uproot the wheat also", but you must also remember Jesus said the enemy sowed tares while the man who should have watched his garden was asleep. We seem to be asleep now while the enemy has legions of agents sowing tares, and they are crowding down the young wheat, and "while men sleep" enemies are sowing tares.

While men sleep enemies are sowing tares. While men sleep on their privileges and opportunities the enemy is sowing tares.

While men are busy about everything except the Kingdom of God and His righteousness the enemy has legions of agents busy as busy can be. Watchman, what of the night? Are we afraid to warn people? Are we afraid to fight evils?

Why do we sleep? I say sleep because we seem doped with optimism, and lethargized with fraternalism, and with "fellowship".

We seem afraid to sound warning notes because we would be called knockers, or alarmists, and pessimists, etc., etc., and we are more afraid of these words being applied to us than of the vials of the wrath of God.

Romanism is getting our negroes children into schools, and is even placing and training Catholic priests among the negroes. Romanism is enlarging organizations opposed to every principle of Americanism, Knights of Columbus, and our leading men, so-called, go to their meetings, and talk, and thus countenance them.

A traveler looking for a hotel spied a boy on a bale of cotton. Upon inquiring for the Grand Hotel, there came a slow, drawling answer, with a roll of the eyes in a certain direction, "Ovah theah."

Exasperated at this showing of indolence, he said, "Boy, if you can act any lazier I will give you 5 cents."

And in answer came the same drawl, "Put it in my pocket."—Ex.

A countryman with a local reputation as a vocalist attended a dinner and was asked to sing. Although he had no music with him, and was as hoarse as a frog, he consented to try, but broke down.

"Never thee mind, lad," said an elderly guest, trying to cheer him up; "never mind the breakdown, for thee's done thy best; but th' fellow as asked thee t' sing ought to be shot."

Jane, age four, had just come in from four hours in the sand pile, and was havin' a prolonged session in the bathroom with mother.

"Jane, your hands are simply frights," exclaimed mother, considering the possible use of a scrub brush.

"But, mother," retorted Jane, "you ought to see my knees; they're more frightened than my hands."—Indianapolis News.

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By R. L. Breland

NOTES AND COMMENTS

Rev. Z. B. Kitchens of Philadelphia is in the hospital at Birmingham, Ala., having undergone an operation for gall-stones. At last reports he was doing well.

Rev. L. E. Lightsey came up to Neshoba the first Sunday to help in an every-member campaign for subscriptions to the Baptist Record. He was taken seriously ill while there and had to remain over several days.

We are notified by the chairman of the reinforcement campaign, Bro. J. T. Ryals, that Providence Church in North Neshoba County was 100 per cent on pledges for the work next year. This church was recently organized at Providence consolidated school and it starts out right. I expect to hear good reports from this church. Rev. Z. B. Kitchens is the pastor.

The writer has been called as pastor at Mt. Sinai Church, Neshoba County. This is the second oldest church in the county, was organized in 1838. Elders Shadrack Jones, P. F. Moorehead and others formed the council. Into the fellowship of this church the writer was baptized 36 years ago by Eld. J. Ingram. Father, two brothers and one nephew have been pastors of this church at various times. Father, mother, one brother and three sisters sleep in the old cemetery hard by. Fond memories cluster around this old church, the scene of my boyhood days. Faces once familiar, but now gone on, are often in my vision and make past memories dear yet sad.

Eld John W. Jones will serve as pastor next year Bethsaida, his home church, Center Hill, Fellowship and Oak Grove. All of these are in Neshoba County. Bro. Jones has been in a low state of health for some months, but glad to learn he is improving.

Very likely the first Baptist preacher to settle in Neshoba County was Eld. Shadrack Jones. He came from Alabama and settled in the Southwestern part of the County about 1834. He helped in the organization of Ebenezer and Mt. Sinai churches, the former of which according to Eld. N. L. Clarke, was the first Baptist Church organized in East Mississippi, in 1836. Eld. Pleas F. Moorehead was another Baptist preacher to settle in the county about this time. He had part in the pioneer work of this section. Long, long since they have been gathered to the fathers.

The Neshoba County W. M. U. rally will be held at Philadelphia, on Saturday before the 4th Sunday in January, 1923. Miss M. M. Lackey

has promised to grace the occasion with her presence, according to advice from Mrs. C. L. Crawley, associational superintendent for the Neshoba County Association.

Another pioneer Baptist preacher of Neshoba County was Eld. John A. Herrington, better known as "Uncle Jacky." For many years of his early life he was a sailor, but after his conversion he married, settled down and began to preach. He was an old-fashioned, cornfield preacher, not much given to style, but in his rough way he preached the gospel and did much good work for his Lord.

DIED SAVING HER JEWELS

One of the most interesting things the traveler to Italy sees is the excavation still going on at Pompeii by which the scoriae of ancient Vesuvian eruption is being carefully removed from the buried city. It is never known at which stroke the pick or shovel will uncover some relic of great interest and priceless worth. Report was made recently that workmen who were digging for a foundation of a new building outside the area of the buried city found the body of a woman which had been petrified. Both hands were full of Jewels. Evidently the woman fled from the eruption of the fatal mountain and was caught and buried in the downpour of hot ashes. The jewels are exceedingly preserved, having been protected from the lava by the body. They consist of bracelets, necklaces, rings, amulets studded with gems, and a pair of earrings which are probably unique. They may be the most valuable specimens of ancient jewelry ever discovered. Each ear-ring contains 21 perfect pearls set in gold, in imitation of a bunch of grapes. What a tragedy is revealed in that petrified corpse still grasping those jewels in its hand! The oncoming rush of darkness and ashes, the probable delay to secure the jewels, the attempted escape with the precious treasure closely gripped in the hand, the deluge of burning scoria that finally overwhelmed the unhappy woman—all is laid bare by the spade as though it happened yesterday. And is not the same fate overtaking many in this day? How many are searching for and grasping after jewels and gold, wealth and fashion and pleasure, while careless of their souls and the oncoming judgment? The volcano of retribution is as surely belching forth hot lava, and will as certainly burn and bury the body and the soul as did that sleeping mountain on that ancient August morning. The mountain of judgment cries to us to delay not, but to make our escape from the city of worldliness and sin into the eternal refuge of God.—Shawnee Bulletin.

Rastus (at one of them there dances)—"Mandy, am yoah program full?"

Mandy—"Lawdy, no, Mr. Cubes; it takes mo' dan two sandwiches an' a cup ob tea foh dat."—Burr.

PERSONAL WORK DID IT

This is the testimony of the late Dr. C. I. Scofield, as he gave it to a friend:

"I was a drunken lawyer in the city of St. Louis. I would have fought anyone then that charged me with being a drunken lawyer, but I was one, nevertheless. I was thirty-seven years old, and in spite of my drinking I had a large practice. One of my clients was Thomas S. McPheeters, a St. Louis business man. One day Tom McPheeters was in my office and we had just finished up some business he had on hand with me when he started to go out. With his hand on the knob of the door he turned and said:

"Scofield, I'm the biggest coward on earth."

"I was surprised at that, and said, 'Why Tom, what do you mean? I never had you down as a coward.'"

"Well," he said, "for a whole year I have had a question in my mind that I have wanted to ask you, and I've never had sand enough to ask it until today."

"Then I said, 'Tom, come back here and sit down, and ask me any question you like.'"

He came back to my desk and took a seat, and then he said: "Scofield, we are busy men, and have no time to beat about the bush. I'm going to ask you a straight question and I want a straight answer to it."

"All right Tom," I replied. "You shall have it. What is your question?"

"Then he said: 'It is this: Scofield why aren't you a Christian?'"

For a moment I hardly knew how to answer that question. You see, though I had been brought up to attend church and was nominally an Episcopalian, I did not have much acquaintance with the subject my friend had brought up. Finally I said: "Well, Tom, doesn't the Bible say something about no drunkard ever going to heaven? You know I am a hard drinker."

"But that didn't satisfy Tom. He said: 'Scofield, that isn't the answer to my question. Now tell me, why aren't you a Christian?'"

"Well," I then said, "the fact is, Tom, I don't know how to go about

it. I don't know how to become a Christian."

"Will you sit there a few minutes until I show you?" he asked. And when I agreed he took a New Testament from his pocket and began to read gospel passages from it. He read John 3:16; 5:24; 6:47; 10:28; Acts 13:38, 39, and many others. Then closing his book he said to me: "Now, Scofield, how does a man become a Christian?"

I replied that from what he had read I judged that I must believe on the Lord Jesus Christ and receive Him as my Savior.

"Right," said he. "And now will you do it?"

"Well, Tom," said I. "I will think about it. You've set me thinking."

But he wouldn't be satisfied with that. He said: "Scofield, you've thought about it enough. I ask you now, will you take the Lord Jesus Christ as your personal Savior?"

"Yes, I will," I replied. And we got down on our knees in my law office and I received the Son of God as my Savior, passing from death unto life. And, praise His name, He has kept me from that moment to this.—The King's Business.

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A LUBRICANT—NOT A LAXATIVE

Some Meetings

Long Beach

Sunday night by 7 o'clock the Long Beach Baptist church, which was beautifully decorated for the occasion, was overflowing. The old people numbering more than fifty were ushered in by two junior B. Y. P. U. boys near the front where special seats had been provided for them.

Promptly at seven the program began with two splendid selections by the choir, after which a prayer was offered in behalf of the old by Dewey Luton. Miss Betty Weeks filled the next number with one of her excellent readings which seemed to inspire every person in the house by the spirit in which it was delivered and the meaning of its words. The congregation then sang "Jesus, Lover of My Soul", while an offering was taken for the Old Ladies' Home at Jackson, in which a nice sum was realized. The sermon followed. Rev. Mr. Powell in his much-at-home way of addressing his people, offered a little apology, saying he could not preach the sermon he would like to, but read from the book of Job the 14th Chapter and using as his text Prov. 16-31, delivered a powerful message in which he praised highly the old people who had left such splendid examples for the young. He told them they should be happy for they had done a hard day's work and would soon go home to rest. As the sermon was closed the junior B. Y. P. U. girls presented each old person with a nice bouquet while Miss Emma Smith sang "The End of a Perfect Day." The service was pronounced the greatest ever witnessed in the Long Beach Baptist church and it is planned to make it an annual event on Sunday following each Thanksgiving. Thanks are extended the members of the other churches for their co-operation, which meant much in making the evening a success.

Central Church, McComb

The dedication of the Central Baptist church was a great day in McComb. Dr. R. B. Gunter, our honored and worthy Secretary, preached one of the most acceptable sermons that has been heard in McComb in a long time. We are now in a fine meeting with Dr. W. F. Frazier and Prof. J. W. Jelks of the Home Mission Board doing the work. It's a great team and we crave the prayers of all the saints.

J. H. LANE.

Mrs. Ruth Fitzgerald McCoy.

On November 16, 1922, the gentle spirit of our friend and co-worker, Mrs. Ruth Fitzgerald McCoy, was called from earth to Heaven.

Whereas our Heavenly Father thought it wise to remove her from this world of pain and sorrow; therefore, be it Resolved,

1st, That the sudden removal of our sister from our midst leaves a

vacancy that will be deeply felt by all members.

2nd, That we extend to her bereaved family our deepest sympathy and commend them to the care of the Great Comforter.

3rd, That a page of our minute book be dedicated to her memory.

4th, That a copy of these resolutions be sent to the family and the Baptist Record for publication.

MRS. A. L. FITZGERALD,

MRS. A. A. CRAWFORD,

Committee.

HOLD PRICES DOWN AND RAISE UP BUSINESS SAYS HENRY FORD

Wizard of Motor Industry at Wellesley Hills Gives Recipe For Prosperity

Wellesley Hills, Mass., December 9th. Last week while Henry Ford was visiting the Babson Institute, he discussed the business situation and prescribed a common sense dose for American business. This man whose daily income runs into six figures stated plainly that all this money was incidental—a bi-product. His remarks created so much interest that, today, he issued the following statement:

"The trouble with most business men," said Mr. Ford, "is the fact that they go into business to make money—to make as much as they can, as quickly as they can. They have a hard time of it because they are trying to get something that someone else has. The principle is wrong and even if it weren't, it would be pretty hard because there are so many of them trying to 'Get' that the competition is terrific.

"The man who will use his skill and constructive imagination to see how much he can give for a dollar instead of how little he can give for a dollar, is bound to succeed. I cannot understand why people don't see it.

"What applies to an individual applies also to the entire country. A nation grows as it serves, as its people give the most they can to others—whether in the form of labor, material or distribution. We are now in a period when this is very important. Business is doing its best to come back but we must encourage it in coming back by holding down prices, especially prices of the raw materials which go into our manufactured products. I have in mind coal, iron, lumber, cement, bricks, etc. It is a great mistake for manufacturers to say that they do not care what they pay as long as all other manufacturers must pay the same price. We do wrong in paying higher prices simply because we can pass it along to someone else.

"Most manufacturers," continued Mr. Ford, "begin at the wrong end. They ask the production department how much it costs to make the article, then they add a selling cost and a profit. Next they call in the sales department and say, 'Here's the article and this is the price, go

out and get it!' At Detroit we have always figured from the other end. We began with human need, then we wanted to give just as much as we could for a dollar. The product must be right, it must give service, so I experimented and tested for eleven years before we were sure the product was as good as we could build it. Then we began to figure out ways to make it more efficiently—to give more for the dollar.

"When sales slow up we don't drive the sales force and try to force folks to buy, we cut the price, then more of them can and do buy. When the price is cut it is usually cut below the cost to manufacture at the time. Then the production department has to figure out new economies, new short cuts that will deliver the same car for less money—and they've always done it!

"The more you give people for a dollar the more there are of them who can buy. The larger your production, the more you can give."

Here we have the rule that has built up one of the greatest commercial successes of our day—the organization that has supplied cheap efficient transportation to every country round the world.

"Things are coming along very well," added Mr. Ford, commenting on current business recovery, "and if they will only keep from jumping prices there's no reason why the improvement can't continue. Hold down prices and raise up business.

"If the merchants and manufacturers begin boosting then costs of living will go up, wages will try to keep pace and we'll all go on another grand scramble of 'Get-ting' only to land in the ditch as we did in 1920.

"Maybe I am wrong but I believe these words demand the earnest consideration of every business man. We certainly do not want to repeat the experiences of 1920 and early 1921."

In connection with this statement the Babson experts have been checking up commodity prices and find that in 1915 prices were travelling sidewise near that more or less famous "1914 level."

Under the steady pressure of European buying the trend turned upward in October of that year and continued to climb for two years. After a brief reaction the climb started again and for another year prices soared.

A temporary decline came on the heels of the armistice but this was followed by a speculative orgy and prices "skyrocketed" once more to the peak which was reached in July 1920. At this point prices were 140 per cent above pre-war levels. What had cost \$1.00 now cost \$2.40.

Then prices broke and we experienced the most radical commodity decline in history. During the next 12 months—July 1920 to July 1921—prices dropped to a point but 45 per cent above 1914. By January of 1922 they had worked down to about 40 per cent. Since then prices have climbed about 20 per cent so

IN MEMORIAM

Mrs. Ruth Stingily Finley

Was born in Attala County but lived several years in Pelahatchie, where about seven years ago she was married to Mr. W. C. Finley. She was for many years a faithful member of the Pelahatchie Church. Moving with her husband to Woodworth, La., she put her life and energies into the church there for four years. She was active in the W. M. S., of which she was treasurer, was faithful in the Sunday school as teacher and assistant superintendent. She also served a while as church clerk. She was never lax or hindered in her loyalty to the church work. She was a good neighbor and faithful friend. She was worthy matron of the O. E. S. She leaves a trail of blessing and an abiding influence for good. Her departure leaves a wide place vacant and is mourned by a devoted husband, father, mother, brothers and sisters. The body was brought back to Pelahatchie for burial and services conducted by Pastor R. L. Wallace, Sunday, November 26th.

George Ashford

On November 10, 1922, the spirit of George Ashford took its flight to another world for its eternal abiding place.

He was a young man 23 years of age, reared in Indianola, Miss., and vicinity, and resided there until he went away to school. After graduating at the High School at Moorhead, he entered Mississippi College in the fall of 1921, where he remained until a few days before his death.

He was a young man with sterling ability, wondrous possibilities, and bright future. He was a most faithful Christian, wholly consecrated to God and His work, and beloved by all who knew him.

C. S. WROTEN.

S. C. Cooper

On November 27, the voice, "It is enough, come up higher", came to Brother S. C. Cooper. He was a member of Fairview Baptist church, and had resided in the community near Indianola for some time.

He is survived by a host of relatives, one of whom is a preacher, Brother Robert Cooper of Senatobia, Miss., who was present at the funeral and made some interesting remarks.

He was interred at Indianola, November 29, the writer officiating.

C. S. WROTEN.

that the average level today is 60 per cent above pre-war levels.

If prices hold at around this level with a gradual adjustment—lower building materials and higher prices—there is no reason why improvement should not continue. If, however, grasping business interests try to raise prices on the strength of increased activity, business will have another set back.

HOW TO MAKE A CHURCH PROSPER

This has ever been an interesting problem, and probably always will be, and its solution is admirably set forth in some plans laid down by the Reverend O. L. Williams:

1. Attend all services regularly. If possible, be on time; you need at least five minutes after coming in to find a seat and to compose body and mind for the service.

2. Never miss a service needlessly. If you have visitors invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.

3. If it rains or snows, make a special effort to go. Our churches stand much in need of stormproof religion.

4. Take part in the service; you go to worship, not to be entertained.

5. Be devout in every attitude; all whispering should be studiously avoided. Find the hymn, and sing it if you can; and share the book with your neighbor.

6. Speak to strangers, and invite them to come again; a hearty handshake will add much weight to the invitation.

7. Be friendly to all. Remember, handshaking has not gone out of style. A hearty Christian greeting means much by way of cheer, comfort and encouragement.

8. Accept gladly any work assigned you. If pastor, or some one else, is struggling under a load, take hold and help. At least, do not increase the burden.

9. Always show proper respect for others' opinions. Never insist on having your own way against the majority. This is an age in which majority rules.

10. Never encourage strife, but be a peacemaker. Peacemakers, you know, are called "the children of God."

11. Avoid gossip as you would an enemy; it is one of Satan's best agents for starting church troubles.

12. Give cheerfully, according to your ability. The Lord has dealt bountifully with you, hence you should be liberal to his cause.

13. Take a church paper. Church members should keep posted on the affairs of their church.

14. Think of services through the week, speak of them to others, and pray that they may be attended with divine blessings.

15. Pray for the sick and the poor. Help the Lord to answer your prayers.

16. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people.

17. Pray for some unsaved soul in particular.

18. Pray, pray, pray! Keep prayed up to date. No Christian should be back in his prayer accounts.

19. It is a great deal braver to try to do something to better conditions than to stand around and criticize. If you mean to help along, don't get in front and block the way. Get behind and push. You will then see how little you feel like finding fault with the burden bearers after you have shouldered the load.

20. In short, pray, praise, push, and keep sweet!

One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year.—Emerson.—Selected.

RULES FOR KILLING A CHURCH

Don't come.—Ps. 42:4.

If you do come, come late.—Ps. 84:10.

If too wet, or too dry, too hot or too cold, don't think of coming.—Ps. 122:1.

Don't imagine that the front seats are intended for you—people might think you are conceited.

Come bound to find fault.—Ps. 100:4.

Don't for the world, ever think of praying for your pastor or the church.—II Thes. 3:1.

Don't encourage the pastor, but tell his faults to others.—Gal. 6:1. If his sermons help you, don't let him know it; it might make him vain.

If you see a stranger in the audience don't offer to shake hands or ask him to come again. People might think you bold.—Heb. 13:2.

Let the pastor do all the work.—Isa. 41:6-7.

See that his salary is always behind.—I Cor. 9:14.

If he doesn't visit as often as you think he should, treat him coldly. He has nothing practically to do and he could come oftener.—II Tim. 2:15; Acts 6:4.

Never speak to another about Christ. Your pastor should do all that kind of work.—Jas. 5:20; Dan. 12:3.

Insist on your views being adopted on all questions brought up before the church, and don't give in for the majority.—Matt. 23:12.

When sick don't send your pastor word; he is supposed to find out for himself. But tell all the neighbors how he neglected you during your illness.—John 11:3.

If you think everything is working harmoniously, try to stir up something to engender strife.—James 3:14-16.

Be sure to look up the references before practicing the rules.—J. Z. R. Wolf, in Southern Baptist—Selected.

WHAT IT TAKES TO BE A CHRISTIAN

Courage, Faith, Love

Courage to stand up before the world with all your faults, and say, I know I am a Christian, because God hath said, whosoever cometh unto me I will in no wise cast out, and because I love God's people. Faith to believe all things work together for good to those who love God. Love to see the good and not the evil in your fellow-man and to throw the mantle of charity over the erring ones. When sorrow comes and some loved one is taken and our hearts are torn and bleeding, we often question why? The still small voice comes whispering, What I do thou knowest not now, but shall know hereafter. When disappointment and discouragement come, as they come into every life, we often wonder if our efforts are worth

while. Then say to yourself, I will lift up mine eyes unto the hills, from whence cometh my help, my help is in the name of the Lord God, who made Heaven and earth. The Heavens, even the Heavens, are the Lord's, but the earth has He given unto the children of men. Suppose some one comes to your door and asks for alms. Will you turn them away, or will you hear from far off hills, saying, Bear ye one another's burdens and so fulfill the law of Christ. In as much as you did it unto the least of these you did it unto me. Do we stay away from church and refuse to work in the Master's vineyard, because we think some therein are hypocrites? Do you not hear in thunderous tones, Judge not that ye be not judged. Is some one sick and on a bed of pain? Then the cup of cold water given their thirst to slack, or the bunch of flowers that catches the beautiful rays of the rising sun and reflects the glorious tints of its setting may bring joy and peace to an aching heart. Suppose some one was in deep trouble and sorrow and you were asked to visit them, and you begin to make excuses and promise to go some other time. Are you letting your light shine or hiding it under a bushel? Some will ask, does God answer your prayers? Yes, over and over again, and I cry with the sweet singer of Israel, I love the Lord because he has heard my prayers and supplications, because He has inclined His ear unto me, therefore I will call upon Him as long as I live.

Violins are various. There is only one Stradivarius. The Master Musician not only shaped an instrument of beauty and nobility, but he put guts into it, as well. We have always been persuaded that Art, whether in a Composition of Words, Colors, Brick or Type, enhances and enriches utility.

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A VISIT TO MY OLD BALIWICK IN MISSISSIPPI

By L. R. Burress

I shall not attempt to enumerate the joys, refreshments, and hopes, which this visit afforded wife and me (us).

A third building since the organization of the church, Mt. Olive in Prentiss county, was burned to ashes. The spirit of the church lived and Phenix like a beautiful brick-venered, modern edifice, marks the place consecrated and dedicated to the Master by eighteen souls in 1852. Wife's father was the preacher. My parents of the number. Later their entire family were members. I was converted, baptized, licensed, ordained to the ministry there. On the 55th anniversary of my ordination we were back there. We were greeted by a crowd of descendants of those of former days and others who had made their homes in and around the prosperous community.

A call was made for any present who attended or remembered the occasion of the ordination to stand up. Only one arose, Mrs. Lucy (Maggie) Mullinix. One other reported living, Mrs. Ponkie (McGee) Nelson. Time gives. Time wastes as does a flood. This church began with eighteen branches clinging to the Vine, out of which they received Spiritual life. Thousands have been converted under the ministration of the church during these years that have intervened, 1851-1922. The charter members saw the "vision", "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call."

As I, who had been "an under shepherd" for that flock for thirty-seven years, having gone in and out before them, saw the upturned faces of hundreds turned to "the old pastor" after an absence of almost a score of years, I thought that the vision of the forefathers was being fulfilled and that sometime "they that sow and they that reap shall rejoice together."

During this almost a score of years the church has had three under shepherds, Elders I. P. Randolph, Mark Harris, and C. C. Weaver, each with crook and staff has led the flock "in the green pastures and beside still waters."

It is admissible for me to say that we looked with pride upon the congregation assembled on this anniversary, October 15, 1922. Did gardener ever look with delight upon his blooming roses? Did husbandman ever look with satisfaction on his growing crops? Was shepherd ever happy over his growing flock? "Yes", you say. We feasted our eyes on beautiful flowers. We partook of the abundance of the fields. We walked among the flock calling many by name. We "Thanked God and took courage", leaving our benedictions and prayers for "their children's children, even unto the third and fourth generation" and "all who shall believe on our Lord."

We are back home again in Jonesboro much refreshed in body and

spirit. My letter is too long to add to, but let me say to the editor of The Baptist of Chicago that to tax Church Property would be to unite State and Church. Religious liberty demands a free place to worship. Taxation would bind church property to the State subject to be sold for taxes and congregations defaulting for any cause would be rendered houseless.

Excuse blunders. Since writing wife is suffering much—cause, gallstones. Check for renewal.

The teacher had worked that morning explaining the injustice done by Nero, and then asked questions: "Now, boys, what do you think of Nero? Do you think he was a good man?"

No one answered.

Then the teacher singled out a boy. "Charlie, what do you think? Do you think he was all right?"

"Well," returned the boy, after a long wait, "he never done nuthin' to me."—Ex.

"My daughter can do anything with the piano!"

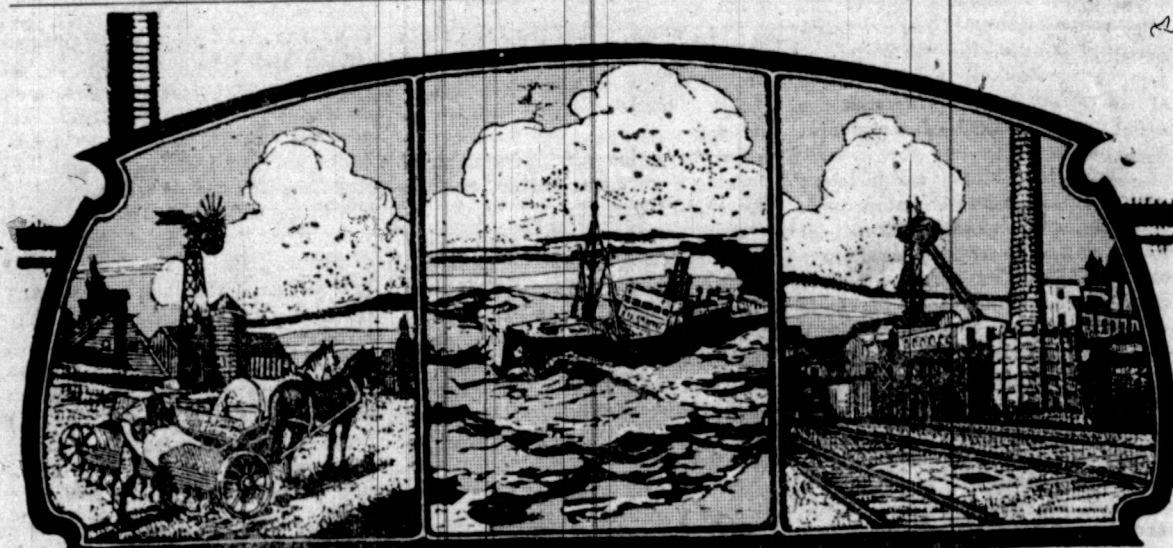
"Could she lock it up and drop the key in the river?"—Sondags Nisse (Stockholm).

Tommy—"Say, pa."

Mr. Figg—"Well?"

Tommy—"What is low-water mark?"

Mr. Figg—"It is usually about the top of your neck, if some one don't keep an eye on you when you are washing your face."



ASK FOR POTASH

The present conditions in the business of the farmer and in the fertilizer industry call for serious thought. Both are going through a readjustment period, with its hardships and doubts.

The farmer may well ask whether he is using the most profitable fertilizer. The fertilizer salesman may well inquire whether he is selling the kind that will do the farmer the most good, and lead to larger sales in the future.

During the war America could not get Potash, and the use of acid phosphate increased. Central Europe could not get phosphates, and the use of Potash Salts increased. Today plenty of Potash can be had at less than pre-war prices. Now is the right time to restore the balance by using more Potash in the fertilizer formulas than the average amount used before, 5 to 10 per cent.

Crops take from the soil very much more Potash than phosphoric acid. On any soil where Potash has been profitable it is not unreasonable now to use at least as much Potash as phosphoric acid. Ask the fertilizer agent for prices on this kind of goods, and rebuild your soil while Potash is cheap.

Recently it has been shown that a lack of available magnesia causes serious injury to important crops on some soils. German Kainit and Manure Salts furnish this soluble magnesia without extra cost.

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